Russell Carter

RECEIVED
MAR 1 1 1923
Mr. Speer

March 14th, 1923.

Mr. Robert E. Speer,
156 Fifth Ave., N.Y.C.
Mr. Henry H. Welles, 3rd,
Hill School,
Pottstown, Pa.

Gentlemen:

I have at last received from the Near East Relief invoice covering expenses cared for by the Near East Relief for us in Constantinople. The items are as follows:

March 31st	1½ Okes of candy (Personal)	$ 1.86	
April 25th	Lunch at Pera Palance etc.	11.27	13.13
April 25th -	S/S tickets from N.Y. to Cons/ple for R. Carter, Speers and H.Welles Transp. from S/S "Georgios" to Pera Palace & S/S "Constantinople"	735.20	
April 21st -	Telegrams in April 20	10.63	
April 24th	Cash Advance (Personal)	72.67	
May 9th	Two cables in April to N. Y.	11.96	830.46
	LESS CREDIT: April 26th - Deposit of Gold Rbls. 45. -	21.67	
			808.79
			$821.92

The notation which I have in my account book indicates that the $72.67 was made up of 20.70 Turkish Liras for Mr. Speer, 30.90 for Henry Welles, and 56.50 for R. C., a total of 108.10. At $72.67 gold, this makes the rate charged for the Turkish Lira 67.22. We figured when we were in Constantinople roughly 70¢ for the Turkish Lira. This seems to make personal charges for Mr. Speer, $13.92 plus 1/3 of the candy, 62¢, a total of $14.54 for H. H. Welles, $20.77 plus 1/3 of the candy, 62¢, total $21.39; and for R. C. $37.98 plus 62¢ for candy, total $38.60, and I am charging these items to our three personal accounts. If for any reason this is not correct, will you kindly advise me. The credit of gold rubles is correct and I am deducting this from the item for tickets, etc. of $735.20, plus $11.27 for lunch at Pera Palace, a total of $746.47, which less the credit of $21.67 makes a total of $724.80, one-third of which for Henry would be $241.60. This with his personal above of $21.39 would make a total of $262.99. The balance on the travel and lunch at Pera Palace together with the two items, telegrams and cables, a total of $505.79, I am charging to the general expenses of the trip.

You will see from the above that nothing has come in from Tiflis, but of course these were comparatively small items and I have reminded the Near East Relief two or three times so I think I will not go any further with the matter. If they report them later, we will care for them.

Very sincerely yours,

Russell Carter

RC:M

Associate Treasurer

Coöperating in The Reformed Church Progress Campaign

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July 15, 1921

Dr. Robert E. Speer
New York City

Dear Dr. Speer:

At the recent Meeting of our Board, on learning of your proposed deputation to India and Persia ~~Arabia~~, action was taken requesting you in the course of your journey to visit the Stations of the Arabian Mission in Mesopotamia with a view to studying conditions in connection with the proposed joint occupancy of Upper Mesopotamia by the Presbyterian -Reformed Group of Missions. The earnest desire was expressed to have the benefit of your observations in connection with this plan which seems to have met with the distinct interest of the five Boards concerned.

Anticipating that you will try to bring this within your plans, I am writing to the Secretary of our Mission, the Rev. James Cantine, at Baghdad, as well as to the Rev. John Van Ess, at Basrah, giving the two probabilities as to the time of your arrival in Mesopotamia and asking them to keep themselves informed as to the development of these plans through correspondence with Dr. J. C. R. Ewing, at Lahore. The definite addresses of Drs. Cantine and Van Ess I am giving below.

I know that our Missionaries will look forward with keen delight to welcoming you and your party at Basrah and Baghdad, and indeed any other Stations which may be occupied at the time of your visit, at present Amara, on the Tigris, Rev. H. A. Bilkert, and Nasaria, on the Euphrates, Rev. James E. Moerdyk (now on furlough). I am enclosing a few copies of a reprint containing an outline map of this area. If the railroad is not interfered with again, you will probably be able to travel easily from Basrah over the Euprhates route

thro'
Through Hillah (Babylon), to Baghdad, thence Northward to Mosul. From Hillah you can easily reach Kerbela and Nejf, the two great Persian Shiah Shrine cities, also Bakuba where the great refugee camp was so long situated, one of the proposed five centers for our joint missionary occupancy in this area. I have a very good British Ordnance Folding Map of this area with details of villages, rivers, etc., if you care to burden yourself with it.

I forward, also, a recent map of Protestant Mission Stations in the Near East prepared by Mr. S.W.Boggs, for the Committee of Reference and Counsel, containing an index of Mission Stations.

I venture, also, to enclose a brief statement of our friend, Dr. R. A. Hume, on political conditions in India, in the hope that it may modify somewhat your attitude toward the British Government in that country, as I heard you express it the other evening at the National Arts Club and other occasions. I do not think any old residents in India are much surprised by the present attitude of the British Government, which is not unlike that presented by Lord Morley on the introduction of his reforms during the previous period of unrest in India.

We shall follow you with deep interest as you go on your uncertain way, realizing once again that you will put the whole missionary body under obligations in bringing back to us the results of your travels and your observations.

Yours very sincerely,

Rev. James Cantine, D.D.
75/195 Abakhana
Baghdad, Mesopotamia

Rev. John Van Ess, D.D.
Basrah, Mesopotamia

"IC:LW

Relief Work in Tabriz.

I have been asked by the Relief Committee in Tabriz to present a paper on the subject of Relief work in Tabriz for presentation to Dr Speer and Mr Carter. I regret that lack of time has prevented me from making a more comprehensive survey and I also regret that this statement must come to the attention of Dr Speer and Mr Carter without having been first read and approved by the Committee in Tabriz.

The refugee population in this area comprises Armenians from Urumia, Salmas, Khoi, Erivan and various parts of Turkey; Assyrians from Urumia and Salmas; and Moslems from Urumia, Sulduz, Salmas and Nakhchivan.

During the past year a negligable amount of relief work has been done for Moslems, and that little in the form of work relief -- the maximum number of Moslems helped at any one time was about 200 men.

Armenians. Close to 2000 refugees have been repatriated to their own homes in the Karadagh; three hundred to their own home in Russian Julfa; and 115 to their own homes in villages in Persia near the Russian border. These 2300 pr 2400 were repatriated in their own villages in the Spring and Summer of 1921 after a moderate degree of order had been restored in those sections. In the Autumn the following Armenian refugees were repatriated in villages not their own homes: 52 Armenians from Turkey have been furnished with seed and oxen in Muzhambar, a village one day's journey from Tabriz; 127 Armenians from Karadagh were furnished similarly in the village of Bagh-i-Vazir, near Sofian; 82 Armenians from Khoi in a village near Erivan called Karadaghlu; and some in the villages near Maragha.

In addition to these settlements that have actually been accomplished, others are in progress; 400 Salmas Armenians and 180 Khoi Armenians have been invited by the Armenian Government at Erivan to migrate thither and with our assistance some have already gone across the border toward their new home and the rest are about to go. A large number of Armenian political refugees from Erivan have been refused permission to return to Erivan and they are seeking a home on Persian soil. We have offered to help these to the number of 1000. Another group of Salmas Armenians are seeking a place near Tabriz where they may farm. It should be noted that many Moslems landowners are definitely bidding for Christian refugees to repopulate their villages, but they are unable to outfit them; the deterring element in the movement is the small amount of help we are able to offer in the villages.

The Assyrian refugees have been less ready to move into villages, partly because they are few in number and afraid to scatter; partly because they still have some hope of returning to their own land; but mostly because they have no leaders and spokesmen, no influential resident fellow Assyrians nor ecclesiastical figures who are recognized in political circles. A very few have gone to a village near Maragha; a group of Gavilan Assyrians wished to be settled in the neighborhood of Kuchi, near their former homes, but our Committee was not ready to risk an investment there.

Village repatriation is the only form of relief work in this area that holds out hope of self-support to refugees in large numbers. Here and there an individual may be helped to self-support through a trade or business, but settlement in villages, and nothing else, can provide for the great bulk. All other forms of relief in this area have been recognized as make-shifts to meet temporary situations. These make-shifts during the past year have taken the following forms in Tabriz:

1. Road Construction. With the cooperation of the local government refugee men have, since last October, been put at road construction. The maximum number of men availing themselves of this form of help at any one time was about 1560, all of whom were Armenian and Assyrian refugees from various sections with the exception of about 200, who were Moslem refugees from Urumia. During the winter these workmen received two krans (about 17 cents) a day for actual time; this

was reduced to 1 1/2 krans on March 13 in order to stimulate the movement villageward; it will be further reduced to 1 kran on April 3 and discontinued altogether on April 15. The main work done by these men was (a) the reconstruction of the "Kheaban", the Teheran road as it enters the City; (b) the building of a new road bed from Kajil Kabrastan to the present RR.avenue, thus making the roadbed for an absolutely straight road from the Christian section of the City to the R.R. Station; (c) the extension of the American Hospital road beyond the Hospital; and (d) street improvements within the City.

2. Near East Factory. With the able assistance of a prominent Armenian business man a factory was started in October with a capital of 2000 Tomans. The capital has been increased from time to time and is now 5500 tomans. The object of the Factory has been to furnish work for women, and the hope has been cherished that in some form or other the Factory would continue as a business enterprise after the relief need has passed. The number of employees is now at its maximum, with 664 on the Factory's pay roll. Of these, 597 are Christian refugee women -- spinners, carders, washers, etc. -- most of them taking raw materials from the Factory to their homes and bringing back the finished product. The employees are divided as follows:

Wool Spinners	365	Carders and combers	72
Rug weavers	52	Cloth weavers	31
Cot. Spinners	88	Wool washers	11
Basket Weav.	2	Lace workers	17
Carpenters	2	Knitters	11
		Masters and administrators	13
		Total	664

The following rates paid in the Factory do not indicate what we would like to pay, but rather the maximum we have been able to pay as a business institution:

Lace work girls. An average days work is from 2500 to 2800 stitches of very close work, and for this they receive about eight cents (one kran).

Rug weavers. On an average rug weavers can make about 13000 knots a day. For every 13000 knots they receive 2.25 krans. The rugs we are weaving have 35 knots to every linear ponza (2 3/4 inches) or 1225 knots to the square ponza. A small rug 6 1/4 x 4 1/4 feet contains about 13720 knots and can be made by two weavers working steadily in from one to two months.

Spinners of woolen yarn use a very crude spindle and with it can spin a botman (6 or 7 pounds) of wool in from 16days to one month. For this they receive 17.60 krans pay.

Wool carders receive 3.50 krans for "fluffing" one botman of wool. This is the work of about three days.

Cloth weavers receive .35 kran for weaving one arsheen (44 1/4 inches) of cloth (cotton cloth). About seven arsheens can be woven in one day on the average. smaller about .50 k

3. Free Relief. Tickets have been issued during the Winter to a total of about 3700 refugee children and 610 aged men and women who were unable to help themselves. These received five krans a week each during the severe part of the winter; it was later reduced to 4 krans and is now three krans a week. A 20-kran outfit of baby clothes has also been provided for each of 258 refugee babies born since September 1 last (these figures are up to March 18)

4. Orphanage. An orphanage of about 100 orphans has been maintained during the Winter.

Very respectfully submitted,

Hugo A. Muller

Tabriz, March 23, 1922.

Since this resumé was written a cable has been received from the New York office reading "Referring to minutes Tabriz Committee Jan. 5 and 12 Nearcast positively impossible to provide funds for road building while homeless orphans elsewhere starve. Further Persia appropriation withheld pending receipt of Budget planning strictly on the basis of childcare."

We feel that the New York office does not fully understand the relief situation here (largely, to be sure, because of our failure to send adequate reports); and that they proceed on the assumption that a large proportion of the refugees are orphans, and of ages too young to work.

As a matter of fact the full-orphans in our area are few; there are many half-orphans; and there are many children with both parents living. But the problem is rather this: Given a large Christian population, men, women and children, refugees from their home land and unable to return because of political and war conditions, living in the midst of an unfriendly Moslem population --- to find a means of self-support for them.

Last Autumn all those whose homeland was restored to order were helped back to their land and are there now. The plan has been to settle the rest this year in villages where order has been restored. During the Winter this plan could, of course, not be carried out, but it was necessary to keep the population alive until Spring. We had taken a firm stand against a continuance of general free relief -- but the difficulty was to find profitable employment for the refugees. Road construction was resorted to, thus furnishing physical occupation and a meager support to all needy men and boys. The "Factory" organized at the sam time did the same for women and girls, but on a still more meager basis. We deprecate any relief measures that further break up the family unit, and we believe the heads of families should be helped again to the position of the main breadwinner of the family. According to plan the road building gangs were gradually breaking up and going to villages and to farming with their families.as the Spring opened up; and the road work was to stop very shortly; on receipt of the cable we stopped the road building work at once, about two weeks earlier than planned.

In reply to the above cable we wired on March 28 th as follows: "In reply to telegram March 24, only method childcare we can conscientiously endorse involves patriation villages, where parents relatives will support children. Stop. Our Committee disapproves making thousands children wards relief for an indefinite time when proper action will place their support on their own people. Stop. Speer expected to arrive on first prox. Will consult regarding budget."

It is extremely difficult to prepare a budget when so many elements remain unknown. How many will apply for repatriation? In what districts will they be settled? How favorable terms can they get from their landlords? How good a harvest will they reap? Will the price of bread and of seed continue to rise? etc.

In view of all these uncertainties, as near as it is possible to make a budget for repatriation (and that is the only kind of childcare that we have enthusiasm for) the budget for the Tabriz area would be as follows:

1000 families - 1 ox per family at 30 Tomans	30,000. Tomans	
1000 Kharwars of seed grain, at present prices	50,000	
5 months free relief at 1 T. per person monthly 7000 persons	35,000	
Shovels, plows etc.	3,000	
Orphanage for one year, 200 children	7,500.	125,500.

With the funds that we have we are proceeding with the plan, giving, not one ox and one kharwar of seed for every family (which we believe is the minimum with which self-support can be attained), but only 1 ox and 1 kharwar of seed for every 2 families -- in the hope that later funds will enable us to bring it up to this minimum.

Among the refugees who have gone to villages since March 23 is an increasing proportion of Assyrians.

Respectfully submitted,

Mar 30, 1922

Hugo A. Muller

Mission Problems.

Re-union of the Persia Missions.

The problem as stated in the questionaire of the Station was as follows:-

"Relations of East persia and West persia Missions. Should we look forward to the ultimate union of the two Missions? Is the time ripe for it at the present? If not, what steps can be taken toward this end now? Is a Persia Council practicable? What are the relative needs and opportunities of the two fields? In event of the failure to re-open Urumia should West persia Mission force be concentrated in Azerbaijan? (The definite assignment of missionaries in New York.) Should an attempt be made to bring East persia and West persia native salaries into conformity?"

May I proceed by answering the questions briefly and without argument, the argument to be taken up later?

(1) Should we look forward to the ultimate union of the two Missions? "Yes."

(2) Is the time ripe for it at the present? "Yes," on the whole, although in some ways not so, which latter would disappear gradually, if this opportunity were seized.

(3) If not, what steps can be taken toward this end now? I can think of no better steps than that which we are endeavoring to take, namely, to bring before the stations and Dr. Speer this problem, that all may discuss it thoroughly.

(4) Is a persia Council practicable? possibly so, but I would ask another question, "Is it the best plan?" I would say no.

(5) What are the relative needs and opportunities of the two fields? As things actually are at this minute, East Persia is in far greater need of more missionaries and funds than is West Persia, to my mind, and the opportunities of each are as wide as the field. From the point of view of proposed expansions, West Persia and East Persia are equally needy, namely, infinitely so.

(6) In the event ~~of re-open~~ of the failure to re-open Urumia should West Persia Mission force be concentrated in Azerbaijan? (The definite assignment of missionaries in New York.) I would say, "No."

(7) Should an attempt be made to bringEast Persia and West Persia native salaries into conformity? I should say, "No."

It is not hard to pass an easy judgment on these subjects, but it is a different matter to support such a judgment with reasons. It is particularly hard to investigate the first question, namely, whether we should look forward to an ultimate union of the two missions, in the not-distant future. This I have looked at from three points of view: (1) as to underlying problems and policies, (2) as to economies and efficiencies which might be effected, (3) as to the alternative to union which is, a Council.

Recently I read a statement in regard to church unity, that if it is accomplished for reasons of economy or efficiency at the expense of essential truth, it is too costly. Likewise, if for reasons of economy or efficiency we either keep the two Persia missions separate or unite them when the fundamental similarity or difference of policy calls for the opposite, we err. If the problems and policies are the same, then I feel that good reasons should be shown why the missions should not be united; and if the problems and policies are not the same, then strong reasons must be shown for unity.

The problem is fundamentally the same. The problem is to lead the people to the knowledge and love of God through Christ. If the peoples differ, the problem differs, and if the people are the same, the problem is the same. The peoples of Persia are very different, especially as

Moslem and non-Moslem, as between Armenian and Jew and Syrian, as between persian and Turk and Kurd; but the differences are unified by their present religionsenough so that they may be treated as one. The Christians are enough alike to be called one problem, and also the Moslems. Of the three Moslem peoples, the Kurds are most differentiated by language and by the fact that they are Sunni rather than Shiah Mohammedans. But I do not believe that these differences are such as to constitute different problems except in the division between Moslem and non-Moslem.

But it is important to note that these differences do not call for two different missions, but for one; because they cross the line of the missions, rather than follow it. Granted that there is a fundamental difference between the missionary problem with the Moslem and the non-Moslem, granted also (for I am sure that the point might be raised,) that there is a fundamental difference between the Turk and the persian and the Kurd, these differences do not justify the division of the missions, but rather call for their unification. Because the same problems are in both missions. The Armenians are everywhere. The Syrians are in Tabriz, and we believe also in Hamadan probably permanently. The Kurds extend from beyond Urumia to Kermanshah. The villages around Hamadan are as much Turkish speaking as villages in Azerbaijan, and much the same is true around Kasvin and Teheran. Zinjan is counted as within the limits of West Persia Mission, whereas it is within a day's run by automobile from Kasvin, cut off by several hard days travel from Tabriz, and associated with this side of the plateau. The dividing line of the missions has no regard to the racial divisions, but rather strikes across them, so that both missions are now dealing with the same problems separately. I feel that the one-ness of problems demands one-ness of action.

I would mention that even granted differences of problem, there is enough freedom of action on the part of the stations to accomodate for some differences. Witness the different policies pursued by Meshed, for instance, where the work has started directly with Moslems, and Teheran and Hamadan, where the work has started with Christians and worked gradually through them to the Moslems.

I would therefore state my conviction that the problems of the two missions are fundamentally the same, and therefore call for united action.

As to the policies; first of all, the Board's policies. I know I am incompetent to deal with this subject, but I suppose these questions are not new to the Board, and that there are policies on this subject; whether of concentration or expansion, of centralization or separation, of working in large units or in small units bound together by a overhead Council, I do not know. The only policy of which I am in the least aware is that involved in the case of Meshed, when the Board expressed its unwillingness to constitute one station a mission. West Persia is temporarily to all practical intents a one-station mission, a condition which would seem to imply either that another station should be opened shortly, or that it should be associated with other stations now in force. But this is only a temporary matter.

As to Station policies. I have already called your attention to the latitude given in this case.

As to Mission policies. Here we find at once a very grave difference at present, because East Persia is trying to follow a plan of strengthening existing work, and West Persia a policy of expansion. But this apparently great differenceis not a permanent thing. I regard it as a matter largely influenced by circumstances. Before the war West persia had as many missionaries in two stations as East Persia had in five, and vice versa, which at least implied a policy of concentration in West persia and of expansion in East Persia. Now the opposite seems to be true, simply because there are plenty of available

missionaries for West Persia, and not enough for East Persia. If this is, as I feel, only a temporary matter, it should not effect the main point, the re-union or the continued separation of the missions, a matter deeply involving our work for years.

There has been a great difference of policy, whether to work directly for Moslems, or to hope to evangelize the Moslems through native Christians; but from knowing and hearing most of the missionaries of both missions, I feel that the missions are much nearer one on this policy than ever before.

Thus I conclude that the problems and policies of the two missions are fundamentally the same, and therefore imply unity of action.

What then of more practical questions of economy and efficiency? I take it that unless there is good reason to the contrary, duplication is un-economical. One treasury, one press, one medical school, one institution of higher education, would be more economical than to have any one of these duplicated. I cannot conceive that the Board is ready to attempt to establish two presses or two colleges, with the expensive equipment and the numerous personel necessary to make them efficient. Such duplication would be waste of money, and of missionaries.

Duplication is also weakness. I am struck with the fact that in each station the doctor is trying to train a few assistants, the evangelist a few evangelistic workers, etc., instead of having the best-qualified man in the mission devoting his whole effort to some particular work. Native helpers trained "on the side" can hardly be expected to fulfill the highest demands; but if the best man in Persia were set to work simply to train native doctors and nothing else, we might then look for thorough work. This last fall two men here in Hamadan indicated their desire to be trained as evangelists, but because no one could spare the time, and it was no particular man's business to train them, these men have drifted a little away from us. God save their divine purpose, and forgive us for being so busy that we had no time to do the thing for which we came here! But if the missions were one, and if from this enlarged field the best man and the best place could be chosen for a theological class, we might hope to see efficient training of native leaders. I believe that by the union of the missions we would promote that efficiency which comes from specialization. Again there is the cry for unity of action.

But if unity is called for, in which form, as one mission, or as two missions joined by a Council? I state my own belief that the Council would not function effectively, and nothing short of union would be able to accomplish the ends outlined above.

In the first place, I would remind you that there have been efforts at action through a Council, especially in the repeated approaches between our mission and the C.M.S; and also in the Persia conference of 1912. I will not say that these have evaporated, but they have never had power to establish any large cooperation, least of all such exacting points as those out-lined above.

This is not astonishing, in the second place, for the reason that we find it always hard to pull together. We missionaries are chosen as people who are apt to have ideas of our own, and earnest people always wish to draw every resource to the work with which they are associated. We are people who do not readily give up our powers to others, and who would be very slow to grant to a small executive Council any extended powers. It is our nature, it is our type, to work each for his own work, his own enthusiasm, jealously to defend it, and earnestly to further it. If a Council should try to mediate between the different stations, or between the two missions, it would be scarce able to function, I believe. There is only one way for us

to get unity of action, to my mind, and that is to personally get together and talk things over.

I would also call attention to the fact that if matters were to be taken up in the Annual Meeting of one mission, referred to the other, referred back with amendments, etc., it would involve almost endless delay. Where there is a division line we will pull each to his own side, with all the consequent delay if these matters are to be referred back and forth in such a way. Wipe out the division and we will get together, and nothing less will get us together.

One final objection would surely arise, that the difficulties and expense of communication would knock all other economies and efficiencies in the head. True, perhaps, at the present, but if we are building for the future in this matter we are free to expect that there will be more improvement in communications even in Persia. There is a very great difference between now and the days when the East Persia Mission was established separately, and we have a right to expect improvement. We know the interests which are seeking to obtain railway rights. We know that when the Caucasus finally settles down it will be a comparatively easy and rapid trip by train to Tiflis and Baku, by boat to Enzeli and by auto to Teheran. We hope too that Meshed missionaries may go to the railway at Merv, even if the road is not extended into Persia. If the present is in other things the time for the re-union of the missions, a look ahead be-littles the present difficulties of communications.

I feel that I might close this argument by saying that I am not beyond mentioning that I believe the tendency in Persia is toward further centralization, that the country will slowly bind itself together, and that if our mission is in line with that movement it will itself benefit, and it will be a benefit to the land. I have thought of the possibility that boys from Tabriz and Meshed and Teheran, rubbing elbows in our college, might learn to respect one another in a new way, and perhapsto develop some pride of country, without which we can never hope for faithful and unselfish public servants, and for the justice and peace and efficiency of administration which they might give us to the ease of our work. If our unity should assist the unity of the nation, I would count it no small gain.

There is much more to be said, which I have not time to say, and which perhaps can only be said by the concerted thought of the whole missions in Persia.

Respectfully submitted,

Livingston Bentley.

The Mission Press.

May we call special attention at this time to the action of Annual Meeting requesting that the Mission Press be established in Tabriz just as soon as possible. The printing needs of the Mission are large and urgent at the present time and within the year if possible a press should be in operation. Our work is curtailed because of the lack of books in Syriac and Armenian and the plans contemplate a large forward movement in tracts and Christian literature for Moslems.

We think machinery could be shipped by way of Batoum and the Caucasus, coming on the railroad directly to Tabriz. The rail communications are a first consideration because of the weight of printing machinery as well as paper and other materials required for the operation of a press. Some of the former employees of the Urumia press are with us still and would be glad for the opportunity of returning to their work after so long a period of enforced idleness.

The proposition of a combined press for the two Persia missions has been mentioned by the Annual Meeting of East Persia and in some ways such an institution would be very desirable. On the other hand the long distance between the two missions with transportation unsafe for a large part of the year would make the cost of transporting printed material almost prohibitive. The peculiar language requirements of West Persia make a press and imperative need in this field according to the expression of Annual meeting. Such a press would indeed be glad to cooperate in the printing of supplies or literature in Persian but as stated we fear the cost plus transport would amount to more than the printing would cost in one of the well equipped commercial presses of Teheran.

We urge upon Mr.Speer and Mr.Carter that they endeavor to take necessary steps looking to the purchase and shipment of machinery and materials for a Mission press just as soon as possible.

The press should be opened with a simple establishment. For this the following machinery and equipment would be necessary.

1. Good cylinder press for newspaper and book work, with extra rollers. Both hand and motor attachments.
2. A modern job press.
3. Paper cutter.
4. Arabic, Syriac, Armenian and English type in fonts to cover all work required from the press.
5. Printing furniture, borders,rules,sticks,metal etc.
6. A press and other things necessary for book binding.
7. Stapler and stitcher.
8. Perforator.
9. Numbering machines. Attachment for job press if possible.
10. Assortment of up to date cuts, decorations etc.
11. Inks, paper,cards,cardboard and materials.

In my opinion it would not be wise to purchase a Linotype at this time. The amount of English work would not justify the expense and expert service required. Later if a linotype could be secured for Arabic type casting, or a Monotype it would be fine.

Respectfully submitted,

Christy Wilson

Appointed for presentation to Dr Jas. -

THE MEMORIAL SCHOOL

The appropriateness of a paper setting forth the need and indicating the lines of development in the Memorial School is recognized especially in view of the following facts:First,the fact that the school has passed through three periods of supervision and is now in the fourth;Second,facts relating to plans along which the school should be developed.

I Periods of supervision

(1) The school was founded and developed to its present status by the efforts and ability and consecration of Dr S G Wilson. (His ideas will be sketched later)

(2) The school from 1912 to 1919 was in charge of Rev. F N Jessup. His incumbency is divisible into two periods: (a) 1912 to part of 1916 when he was in temporary charge of the school during Dr S.G.Wilson's furlough in America,and when it was expected that Dr Wilson would return to his post as principal of the Memorial School;(b)1916 to1919 when he was in fact principal of the school,but this was during the war when it practically impossible to initiate and carry forward any plans in connection with the school on account of political conditions too well known to need mention here.

(3)The school from 1919 to July 1921,a period of further trouble and unrest with depletion of missionary force. The school was supervised by both Mrs F N Jessup and Rev J C.Wilson.

(4) Since July 1921,the present incumbency.

II.The second class of facts relate to the ideas or ideals held as to the lines along which the school should be developed.The ideas or ideals shade off from certainty to indefiniteness and possibly to a policy of drifting.This is not to be charged to those successively in charge of the school nor to the mission,but rather to conditions that have affected all lines of mission work.

DR WILSON'S IDEAS

The one predominant note along the line of development of the Memorial School has been struck by Dr S.G Wilson. Before his furlough in 1912 he conceived the idea that the Memorial School should be developed into a full fledged college,and the Mission seems to have approved of his plan. Permit me to quote from Dr Wilson's paper--

MEMORIAL SCHOOL TO BE A COLLEGE

"A Plea For A COLLEGE in Persia"

"The Memorial School as an institution is but partially prepared to fulfil this high purpose.We have adapted its courses to the needs of the times.Our initiatory efforts have been successful and the work is progressing.But with its present limitations it cannot meet the need.We must enlarge our plans.Thedemands of the times and circumstances can only be met by a high institution,such as exists in Turkey at Aintab,Marsovan,Harput,and Smyrna,and with a future,let us hope,equal to that of Beirut or Robert College.In a word there is needed A CHRISTIAN COLLEGE IN TABRIZ. This college should be adequate in its equipment and high enough in its course of study to give full training and culture to the young men of Persia.Tabriz is an eminently fitted place for such a college.It is a city of 200,000 inhabitants,a growing city-the commercial metropolis of the country,- the capital of Azerbaijan,the richest and most populous province,which is inhabited by a hardy and virile race of people.Tabriz is progressive."....

"A new inspiration is coming onthe Church to undertake in earnest the evangelization of Moslems.What better means of accomplishing this could be used than a college dedicated to the name of Christ,bringing the knowledge of the Gospel to its students and preparing them to be leaders,teachers, and evangelists to Persia".

Dr Wilson then quotes Lord Cromer through an editorial that appaared on"Western Education and Eastern Morals" to the effect that Moslems are of necessity coming in contact with European civilization,education and morals,and that this contact results in the Moslems 'throwing overboard the compass of their old faith without having secured a new compass to steer by',Then Dr Wilson says,"The logic of these words is irresistable,Education founded on Christian truth and morals must be given to Moslem youth.We must prevent the youth of Persia from being educated toward infidelity!

WEST PERSIA APPROVED

In view of these facts the following preamble and resolutions were adopted by the West Persia Mission:

" Whereas the Persians have awakened to desire modern education,and are willing and eager to receive this education from Christians and in mission schools,together with direct instructions in the Gospels!

"And whereas the mission school in Tabriz has a large attendance of Persian youth and a great and increasing opportunity to give them education on Christian lines and to train up leaders,teachers and by God's grace,evangelists for new Persia.....

"Therefore resolved

What action did the Bd. take re this?

(1) That we deem it our dutybto Christ and Persia to utilize this opportunity to the fullest extent and to this end we approve of rapidly developing the school in curriculum and equipment ,looking forward to its attaining a college course and standing ,in order to meet the demands of its large constituency!!!!!!!!!!!!!!!

That is to say,the mission deems to have believed in and to have approved of the development of the Memorial School into a college for the reasons just brieflyboutlined.

OBJECTIONS

After Dr.Wilson's departure for America and during his stay in America there seems to have depeloped in the mission on the part of sume,a feeling that such a programme for the Memorial School ought not to be attempted.This feeling seems to have found its expression in Urumia Station objecting to the items regarding the Memorial School in Class V111 of the estimates.At that time Rev. F N Jessup wrote:"All members of Tabriz Station earnestly hope that Urumia Station will reconsider their action in objecting to the items regarding the Memorial School in Class V111 of our estimates."

"1,,,These requests have been partily approved by at least the last two Annual Meetings and have been included in their estimates.They are part of the project of developing the Memorial School as the central educational institution for all this Northwest Persia region,--a project repeatedly advocated by our West Persia Mission.Moreover,even should it not be possible to at once expand into a college as our mission hopes,the Memorial School needs both the Science Hall and the Residence for Professor."

Mr Jessup refers to lack of classroom accommodation,to need of an educationally trained man to assist Dr Wilson and begs the mission,'not to rescind its previous actions at that time:first,because the constant growth of the school in reputation,efficiency,character of its pupils warrants constant development.' The second reason advanced for asking that the estimates be left as fromerly need not be quoted here.The point at issue is that Mr Jessup's arg ument seems to have been upheld by the Mission:the Mission has kept and still keeps these estimates in Class V111.

CHANGED IDEA.

But a change has come over the Mission.Is this change due to the fact that the commanding personality of Dr Wilson with his well thought out and developed plans and his ability to put them into operation has been called to his reward?Is it because Mr Jessup was not in a position during the first four years of his assumption ofr responsibilities as principal pro-tem of the school to do more than keep the school going and to maintain it along lines formulated by Dr Wilson,with the idea that Dr Wilson would take the reins of the school in his hand upon his return from furlough?And when he was in full charge of the school,were not both he and the Mission in the grip of such circumstances that to plan for the morrow was impossible?I personally know that he had some plans for the school dear to his heart,but he as well as the Mission has found the past six or seven years so full of uncertainty,with suc much of urgent service to be rendered that every day became sufficient unto itself.Mr Jessup with Dr Wilson shared high ideals for the school.But force of cir - cumstance,pressure of almost unbelievable work,and uncertainties along many lines hedged him in and he had not opportunity of fully expressing himself along educational lines of policies.It is of some importance that the school has been able during these trying years to keep going and to maintin for the most part its efficiency in instruction.

Nevertheless it is important that we have before us some idea of along what lines the school should be maintained or developed.Now is the time,if ever,to state or restate our position.It is not without some trepidation that I endeavor to state some ideas on the subject.

In the first place I am reminded of one of the seeming axioms of Dr Wilson(to quote)"As I judge the situation we must provide a better education than the Persians can or our opportunity to teach the Gospel willdiminsh and not increase" The moment that the Memorial School falls behind the Persian schools in efficiency,that moment shall we lose contact with our Persian pupils. Dr.Wilson in 1906 to 1907 speaks of the inspiration he received from the opening up of numerous schools in the city.Even a cursory survey of his report and of Mr Jessups bring out the fact that our schools--the Memorial and the Girls' School- have been great factors in impelling the Persians to better educational standards,and not only the Persians but the Armenaisns as well.

SCHOOL MUST RANK FIRST

It then may be stated that whatever the educational standards of the Memorial School may be(or for that matter the Girls' School)they must be higher than those in the Persian schools in the city.It is not necessary at this time nor is it advisable to definitely plan on the Memorial School becoming a college.In a spirit of cooperation with East Persia,we may try to turn some of our graduates to the American College in Teheran although this is very doubtful:First, because of the distance and expense involved;Second,because the student who is readyfor higher education prefers to go to Europe(and now preferably to America)or to Robert College or to the S.P C at Beirut.It is encouraging that the tendency is toward America rather than Europe.There is a demand for more education on the part of many young men.

APPROXIMATELY HIGH SCHOOL

~~To return to our subject:~~The Memorial School must take the leading place in Christian education in Tabriz. At present this place is best defined as of approximately high school

TEACHING FORCE.

Associated with the question of curriculum is that of teaching force.Proper educational and spiritual standards demand the presence on the teaching staff of at least two regular missionaries,two short-term teachers from America, and one short-term teacher from Europe.To man the school with less than these in addition to the native staff will be to greatly reduce the standards of the school,and it will lose ground.

SHORT-TERM TEACHERS.

The Mission and Board have recognized and granted the second educational missionary for the school- d need recognized during the last years of Dr. Wilson's regime and again recognized but unmet during Mr. Jessup's period of supervision.To grant this and then reduce the force of short-term teachers already employed would be self-confessedly, a backward step in maintaining standards.

BOARD ATTITUDE

The support of these short-term teachers has fallen upon the head of the school.It is unnecessary to go into the history of their support.The attitude of the Baard from the first until the present time hasbeen one of consistency.The Board has granted permission for the use of these teachers in the school,but consistently refused to support them financially.This problem has been left for the head of the school and the mission to solve.The Mission through the agency of annual meetings for the past six years has been urging upon the Board the support of these young men.Other factors have tended toward Board support of these teachers.The presence of a number of such teachers on the missionfields of the world, their need for the maintainence of spiritual and educational efficiency,the anomaly of their position upon the field,- all these have broughtup the question ofSHORT TERM TEACHERS MISSIONARIES,these missionaries to have direct responsibility to the Board as well as to the insitituion withbwhich they areconnected.

BOARD SUPPORT

Is not the present time opportune for just such action on the part of the Board?Is it not in accordance with the spirit of paragraph 50 on"Short Term Appointments" in"the Findings of the Post-War Conference"? It would be just then to credit to the Board all gifts designated for the support of term teachers,and to transfer immediately to the Board credits standing on Tabriz Station books for this purpose. It is believed that funds in America can the more readily be raised for the support of short-term teacher missionaries since many societies and guilds and even churches frequently have an interest ineducational work on the foreign field, Individuals as well as societies will the more readily give toward a permanent project under Board control.

EUROPEAN TEACHER

This question of Board support of term teachers bears directly upon the question of the support of our European teacher.Under the present arrangement the financial strain upon the school is so great that it cannot be continued beyond the present period,i.e. beyond five years,unless the Board can see its way clear to come to the assistance of the school or unless the Mission can be persuaded to use further Missionfunds for this purpose.

MR RIEBEN

The faithful service ofour present Swiss teacher,Mr E.H Rieben,the esteem in whichhe is already held by all who know him,the probability of his increasing usefulness in the school,his sterling Christian character,are all assets so clearly recognized that the Mission is loathe to give him up. Now with Mrs Rieben as his helpmate his home is sure to become a centre of quiet but powerful influence for Christ. He has done much to keepup the standards of the French Department,and in addition teaches subjects in English.

grade. Time must decide the question of higher development. For the present it is sufficient to plan as stated, keeping in mind Dr.Wilson's remarkd just quoted.

CURRICULUM.

The question of curriculum must in the nature of the case be a constantly recurring one. It is true in America and is none the less true in Persia. The old curriculum of the Memorial School, including such subjects as International Law, Constitutional History, Philosophy and Psychology were "attractive subjects" at a time when constitutional rights were prominently before the people. Again, at that time, some Persian students were looking forward to certain government positions requiring a knowledge of International Law, etc,

OLD CURRICULUM

In all the changes that have taken place in West Persia there is one fact that has remained prominently true of the city of Tabriz: it has been predominantly a commercial centre. Its citizens are tradesmen. This is as true of Armeninas as it is of Persians. Not only that, but in addition Tabriz is becoming more rapidly Europeanized than would have seemed possible to the casual observer of fifteen years ago. This Euopeanizing-this contact and ever increasing contact with Europeans and Americans- this commercial life of the people must be a factor for consideration in adapting our curriculum to the needs of the people.

TABRIZ COMMERCIAL CITY

EUROPEANIZED

The mission has approved the policy of dropping out some of the subjects just mentioned and of putting in of courses in Commerical Arithmetic, Commerical Geography, Commercial Law, Typewriting and Stenography. There is also a course in Elementary and Introductory Agriculture and a General Science course that is to be adopted. These ought to meet the need of the general run of boys. The importance of training young men in Christian standards and for business usefulness instead of turning them out with no definite fitness for making a livelihood cannot be overestimated.

NEW CURRICULUM

In this paper it is not purposed to outline accurately courses offered but it may be well to state that the following subjects besides those just mentioned are taught in the school: Persian, Armenian, Russian, French and English; History, Political Economy; Physiology, Botany, Zoology, Chemistry, Geology, Astronomy, Physics, Pedagogy, besides courses in Moral Science and Ethics, Comparative Religion and Bible.

But in addition to this the school must try to turn the attention of some young men to the definite dedication of their lives to the teaching profession and some few choice young men of exceptional personality to service in the Gospel ministry. How many of these must depend upon the ability of the native church to support or the willingness of the Mission to employ. The sporadic teaching of Pedagogy should be replaced by more emphasis on that line, although it is a fact to be deplored that the teaching profession is so poorly paid in Persia that few men of real talent and ambition can be persuaded as yet to give their lives to teaching. But the need of Christian teachers can only be met by putting some emphasis on this field of service.

DEVELOPING TEACHING AND PREACHING PROFESSIONS

The small theological class now under way and formed in consultation with the Evangelistic Committee and certain native pastorsnhas its home in the school. Its teachers for the most part are from outside the school but in the development of its courses, it may well be that subjects already taught in the school can, with a saving of missionary personnel, be recommended for this class. The presence of the theological class should prove an incentive to some young men in the school to dedicate their lives to the ministry.

SUGGESTED CONTRACT

Altogether it would be a most happy arrangement if the Board could arrange to take Mr Rieben on as a Short Term Missionary for periods of four or five years with travel and home allowance to be adjusted and furlough period of six months.In case the Board cannot do this,even at the risk of a backward step and one to be much regretted,it seems likely that the school will be unable to renew its contract with Mr. and Mrs Rieben,and must relinquish all hopes of having them stay in Tabriz.

MATERIAL EQUIPMENT.

Closely related to questions of standard and force is that of Material Equipment.As long ago as 1906- Sixteen Years ago-Dr S.G Wilson found that classrooms and equipment were inadequate.To-day the same class rooms and buildings without a single addition- some of them much the worse for wear-are still in use.A coat of paint covers a multitude of deficiencies and makes building and benches look much cleaner . But a coat of paint does not stop the leaks in roofs nor enlarged clasrooms nor provide other equipemtn.

MAIN BUILDING

The following alterations,renovations and additions ought to be made and made as soon as possible:

1 Renovation and Reroofing of Main Building.

2 The Addition to the Main Building of a Chapel.This s should be built in the front of the main building and connected with it forming one large"T" shaped building. At present there are three daily chapels in our school: two large ones for Armenians and Persians respectively: one small one for kindergarten and primary Armenians . With the addition of a chapel building,the present large room now used for chapel purposes(but not large enough)could be made over into five or six commodious class rooms.

CHAPEL

ADDITIONAL CLASSROOMS.

3 The Remodeling and Enlarging of the Present Dormitory. Upon examinationit has been found that the foundation and walls of the present dormitory are in excellent condition.The plans are already drawn to scale showing a dormitory of sufficient capacity for any demands likely to be made upon it within the near future.The building will in no sense be a "make-shift"but will be of sufficient size and symmetrcial proportions for purposes planned.The use of the present foundations and permanent walls of standing building will be a great economy of space and money.

DORMITORY REMODELED AND ENLARGED

4 The Immediate Purchase of the Plot of Grounds and Buildings(formerly occupied by Mr and Mrs Higdon) lying to the S.W. of our present property is essential to the symmetry of ground develolmet,solves the problem of temporary housing of part of our mission force,allows for future kindergarten and primary rooms and for the opening up of a large gate in the center of the present primary rooms.

PURCHASE OF NEW GROUND

Can be sold at present.

5 An estimate must still be kept for the house of the second educational man in the school to be provided when the above property is converted into kindergarten and primary quarters.

HOUSE FOR SECOND SCHOOL MAN

6 A sum of moneyshould be included in the estimates for proper and simple ground improvements and for equipment for Dormitory,High School and Elementary School,including maps,lockers and desks.

GROUND IMPROVEMENT

With the adoption of the above plans,the present needs and probably the future needs of the school can measurbly well be metfor some time.In accordance with Board request we might then with reason drop from Class V111 of the Estimates certain school items now written there.

Respectfully submitted. B.S. Gifford.

QUESTIONS TO BE DISCUSSED WITH DR. SPEER.

I.Departmental Problems.

a) Evangelistic.

1.The development of the native church in Hamadan. What should be the relation of the station to the two churches: To what extent should further financial help be given them? How much responsibility should the missionaries take in the activities and development of the church: Should we work to the establishment of a single church organization in Hamadan for all Christians: Should we look forward to the organization of a third church for Moslem converts?

2. What can be done to inaugurate a definite program for evangelistic work for Moslems: Should we cease to expect to reach Moslems through Armenians, Assyrians and Jews? If so, to what extent should we push work among these races?

3. Reaching the outside field. Should we try at present to reach the whole Hamadan field? Or should we divide up the field and establish an order of importance? In view of the openness and populousness of the Malayir field and its contact with Luristan should work be pushed in this section rather than in other sections of the Hamadan field. Is it wiser to itinerate extensively or concentrate on larger cities of the field: Should itineration be demanded of all missionaries or intensively of a few:

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4. What can we do to "secure such contact of all workers with various forms of evangelistic work as may keep them sensitive to its essential place in the total enterprise : (J...C.Report 165.)

5. What does experience in other mission fields show as to the conditions that should be laid down for baptism and admission to church membership?

6. In how far is it wise to give financial help to the poor of the church and to needy Moslem converts?

7. Should the work in Nahavend be revived and to what extent?

8. Should East Persia Presbytery be reorganized: Should all ordained men in the mission affiliate themselves with it?

b) Educational.

1. Emphasis or aim in our educational work. Should we place the emphasis on training leaders, making converts or leavening the non-Christian community: Should we concentrate on the Christian children: Or should we expand indefinitely to reach as wide a constituency as possible? What should determine the limits of expansion? Should the failure of our schools to produce Moslem converts induce us to greater efforts along that line or to more effort to train Christian children? What can be done to induce our Jewish Christians to send their children to our schools: What is the extent of our responsibility to Assyrian schools:

2. Financial policy of our schools. Should we work toward greater self-support or expect more help from the Board? To what extent should self-support be pushed: Should any limit be placed on the number of free pupils accepted: Should boarding schools accept pupils that do not pay in full?

3. Educational expansion. Should the Boys' school (Hamadan) work toward the reopening of the boarding school: If so, is the present time ripe for it: Is it time to plan for a girls' school in Dawlatabad: Is it to be expected that Faith Hubbard school, located in the Armenian quarter, will ever reach Moslem girls widely: Or should we look forward to opening a new school for girls in Hamadan: Should we plan to open any new schools in our outside field?

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4. Should a Moslem who has better teaching ability be employed in preference to a Christian.

5. What principles should decide the question of teaching Armenian in the Hamadan Boys' school.

6. What should be the present standard of force aimed at in Faith Hubbard school: in the Hamadan Boys' school? Is a three year man for the latter practicable?

7. What may we expect as the normal income from the Sage endowment: Is this available toward the salaries of missionaries working in P.H.B..

2.-Questions-

8. Is an agricultural school in Daulatabad an aim to be worked for? Should we attempt industrial work in any of our Mission schools?

c) Medical.

1. A woman physician for Hamadan. Are the opportunities for her work great enough to warrant the continuance for this request? If discontinued, should a woman's ward be added to the Lily Reid Holt Memorial hospital? And should the entire medical work be transferred to that hospital? If so, what would be the best use to be made of the Dispensary and Whipple Memorial hospital buildings? If the Dispensary continues, what use could b made of the Whipple Memorial hospital rooms?

2. Do the evangelistic results of our Persia medical work warrant the expansion of this phase of our work?

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3. What provision should be made for the housing of missionary nurses? of native nurses?

4. What will be the relation of the medical missionaries to the new medical secretary?

II. Station and Mission Problems.

1. What steps can we take toward the training of native helpers and leaders, both teachers and evangelists? What are the reasons why we have no strong leaders after so many years of work?

2. Relations between E. P. and W.I.M. Missions. Should we look forward to the ultimate union of the two Missions? Is the time ripe for it at present? If not, what steps can be taken toward this end now? Is a Persia Council practicable? What are the relative needs and opportunities of the two fields? In the event of the failure to reopen Urumia should the W.I.M. force be concentrated in Azerbaijan? (The definite assignment of missionaries in New York.) Should an attempt be made to bring E.P. and W.I.M. native salaries into conformity?

3. To what extent should we pursue the policy of concentration and strengthening of existing work? Along what lines should we try to expand at the present time?

4. Are we over-emphasizing institutional work in our Mission? Ought we to push the evangelistic work harder for a while?

5. The repatriation of the Assyrians. The different attitudes of E.P. and W.I.M missionaries on this subject. If Assyrians remain in this field, what form should mission work among them take? And to what extent should it be carried on?

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6. The personnel of Kermanshah station.

7. The permanent transfer of the Bentleys to E.P. Mission.

8. Teheran college and present steps for its development.

9. Kermanshah orphanage and its development.

10. The relation of Meshed station to E.P. Mission.

11. The development of a Mesopotamia Mission and its relation to E.P. Mission.

12. A press for Persia. Should it ba a union press including all of Persia where should it be located? What should be the immediate steps in the development of Christian literature?

13. A school for missionary children. Is the time ripe for planning such a school? Where located? What help from the Board in organizing such a school?

14. Missionary salaries. Are they satisfactory at present? What should be their relation to pre-War salaries?

III. General Problems.

1. Are the needs of Persia being effectively presented to the Home Church? What can we do to present them more effectively?

2. Are we to expect large increases in missionary reinforcements in the immediate future? Or increases in appropriations?

3. What is expected from us in the way of quarterly letters, and to whom should they be addressed?

4. What can be done to give us fuller information regarding new missionaries at the time of their assignment to this field?

5. To what extent should inability to acquire the language disqualify a missionary?

Approved for presentation to Dr. Speer.

EDUCATION IN WEST PERSIA

The primary object of missionary education here in West Persia is of course religious. The Edinburgh Conference states the functions of missionary education to be: (1) Evangelistic "either as an attratvie agency to bring the youth under the influence of Christianity, or as itself an evangelizing agency." (2) Edificatory; (3) Leavening; (4) Philanthropic.

1 ATTRACTIVE AGENCY

When the educational work is measured as an "attractive agency" it may be said to be successful. Some Twenty ~~Three~~ Two Hundred (2200) students are brought under the daily Christian influence of Bible classes where the New Testament and life of Christ are the chief courses and where there are in addition daily chapel services. In the High School at least there are courses in Christian Ethics, Comparative Religion, etc.

Undoubtedly there would be mors students in our mission schools if we had both funds and missionary force as well as trained and trusted national Christian teachers with which to found and maintain schools in other centres in Tabriz and in the outfield. The Amirghiz District has had those who are anxious for a school for girls to be established there-a district that has always been most fanatical. The Khiaban Section of the city has had those who now want one or two schools established for Moslem boys; Davachi and Magsaudia have made similar requests.

REQUESTS FOR SCHOOLS.

REQUESTS FOR SCHOOLS.

A request from the Garahdagh region and regions around Marand and Sofian, a request from the Moslems of Khoi, a request for a girls school among the Moslems of Maragha, a direct through the Sayid-ul-Vizara of Dukargan, brother-in-law of Ibrahim Sardar-e-Fateh, for the establishment of one of our schools there; the suggestion from Dr Thomasib Khan at Ilkichi and a former Syrian Protestant College student that we might open a school there with profit to the people,--all these are but suggestions of the attractive force of our schools.

Unquestionably all of these requests cannot be answered in the affirmative, even if we had the money and personnel. At best it does not seem wise to the Educational Committee to open more than one or two schools in the regions untouched by our present schools, and these regions ought to be of the most promising nature: (a) in the number of pupils that would attend; (b) in the openness of mind of the people in the centre contemplated and readiness to receive the Gospel teachings; (c) in the promise held out of the school being a radiating influence for Christ in the region chosen. In conclusion it may be said that missionary education as an attractive agency is a fact.

LOCATION.

The question follows, Are the schools an evangelizing agency?

(A) Village Schools and Schools for Refugees. The village schools established in the Garadagh are still too young to be measured accurately. There are reports to show that the schools have been "evangelistic centres", and that the teachers for the most part are interested in and working for the spiritual welfare of the pupils. Baron Garapet has used the schools for centres of evangelistic work. He has organized three groups of believers, totalling twenty five

in number ;but whether these are pupils or parents or
VILLAGE SCHOOLS those in no way connected with the schools it is impossible to say.One teacher spent his Christmas vacation in voluntarily touring the neighborhood of his village school. reports of conversions among pupils have been received, but no numbers stated.The schools in Maraghahas proved a most acceptable centre for evangelistic work.Both Mr and Mrs Pittman made full use of it as an agency for direct preaching of the Gospel.The Refugee Schools in the city have also been used for direct Gospel preaching.At least it may be said that the village schools have proved a means of access and an instrumentality not to be despised in reaching the villages.

TABRIZ SCHOOLS (B) Girls School and Memorial School of Tabriz. As evangelizing agencies,much is hoped for from these schools.When one examines to see the definite results in conversions and in church membership,there may be a feeling that the schools are not as successful as they should be.This may be readily admitted.Nevertheless it is just as well to guard against the error of believing that the schools are accomplishing nothing evangelistically.

These schools have a total attendance of some Eight Hundred(800) pupils.All of these are brought into daily contact with the plain teachings of the Bible and meet once a day in a chapel service of song,prayer,Scripture reading and exposition.There have been special services in the schools at the time of the Week of Prayer,Each class in the Memorial School from the third to the twelfth has been spoken with separately during the last few weeks of special meetings in the church with the object of laying before the pupils the need of making the decision of surrendering their lives to God.Chapel services in both schools have given the pupils the opportunity of hearing many outside the school force. But the main opportunity for evangelistic work is found in the atmosphere of daily Bible classes and in personal conversations with the pupils themselves. This year some forty five(45) Protestant Christians are in the Memorial School and (24) in the Girls School.Most of these are at present in the lower grades. Only three Protestant students are in the High School. In the upper classes of the Girls School all pupils except Persians are professing Christians.The pastor of the Armenian Protestant congregation reports that Fourteen(14) students are applying for church membership. Aside from this there is a group of ten or twelve students whose lives have been quickened and possibly dedicated to Christ although they have not seen their way clear to the severance of Old Church ties,and at present consider such severance unnecessary for their spiritual development.While clinging to the Old Church(Gregorian or Catholic)they are attendants upon our church and get spiritual food and inspiration from daily Bible lessons and from participation in our Protestant services.Mr. Jessup once said,"humanly speaking,Tabriz Armenians are nearly as hard to win to Christ as the Persians".

CHURCH ACCESSIONS.

Mr.Jessup in his school report of 1912-13,Page 2, suggests that in estimating the evangelistic work of the schools,results should be compared with those of the other mission agencies working in this field.Comparison is some-

times profitiable,oftentimes odious, but frequently necessary and instructive. Mr Jessup made a comparison and found it encouraging."During the past ten years I can recall but one person(barring several children of missionaries)who joined the church who was not a pupil in one of our Tabriz schools,"It is a matter of encouragement for other agencies tonote that such a sweeping statement is no longer true. There have been since that day ,and especially within the past few years,a larger-and we trust will be an increasing larger-number of those who have been won through the sole agency of direct evangelistic effort.Nevertheless more should be accomplished through our own schools.If it is true,as Dr Jordan said.in the Edinburgh Conference Report on Education that"the schools in our mission have had more evangelistic results than inany other department of our work,"it is only a way of saying that more ought to be done,both in the schools and in other departments.

It is the hope of the principal of the Memorial School that he personally may be able to dedicate more of his time to direct evangelistic work for his students than has been possible this first year.There have been so many demands for attentionto details of curriculumm and management this year-not at all to be wonder at because of war havoc-and the fact that no phase of school management can as yet be shared with anyone,that much neglect of opportunity is confessed.

11
EDIFICATORY.

When we look at our missionary education as an"edificatory agency" the schools have accomplished and are accomplishing much in a general way.To quote:" Our Protestant community is the most intelligent and enlightened in this region and this is due largely to the schools."

The schools are not accomplishing all that we could wish inthe training of pastors,evangelistics and teachers. In the spring of 1913 four graduates of the Memorial School and one former pupil were desirous of being formed into a theological class.Some instruction was givento these pupils for a brief period of time but the financial side of the question was so complicated that the Station deemed it wise not to attempt a theological class at the time.There is still foom for improvement in our schools along the lines of training for Christian leadership,in teaching,Bible work, and the Gospel ministry.Nevertheless a glance over our Protestant community shows that the leaders inthe Church and Sunday School are the products of mission schools situated here or elsewhere.

111

LEAVENING

The schools as a"leavening agency"have done much."Education may be leavening",toquote the Report on Education of the Edinburg Conference,"in so far as through it the life of the nation is gradually permeated with the principles of truth.[The results of ~~such~~ education, in School are seen in the creation of an atmosphere in which it is possible for the church to live and grow,in the production among the influential classes of a feeling more friendly to Christianity,in the exhibition of the relation of Christianity to learning,progress and the higher life of men,in the promotion of religious toleration, and inthe establishment of a new spiritual basis for the life of society in the place of old foundations which ~~may be~~ are passing away. In all these ways and probably others

Education in West Persia.

Our Christian education tends both to the elevation of the life of a nation and to preparationfor its ultimate acceptance of Christianity". A year ago this fall Miss Beaber was requested by the Alam ul Mulk to train teachers for Persian schools;last fall requests came to our school for teachers to teach in Persian schools.

The last function of Missionary Education" Phipanthropic" does not need to be dealt with here.

Before closing the paper relating to missionarye ducation in West Persia it may be stated that we are generally agreed upon the following points; (1)

CHRISTIAN SCHOOLS MUST LEAD

First:The maintainance in Tabriz of a Girls School and a Boys School of such standards educationallyb as to command therespect of Christians and Persians,and preserve to the Mission the opportunities now afored the schools for Christian influence.

CURRICULUM

Second:These schools should be awake to the needs of the community in which they are placed.They should be not only the schools to which village schools or schools established in others centres of the city may feed,but inthemselves should endeavor to turn out students fitted for some position in life.Above all they should plan to incorporate in their courses of instruction suchsubjects and departments as will raise up primary,elementary and possibly secondary school teachers,and provide training for Bible teachers and workers and evangelists as well as preachers of the Gospelto be ordained into the Gospel ministry.As concerns girls the courses should be adjusted so that they may be trained to become good mothersand home makers.

Third:The amount of money and personnel now assigned to educational work should not be decreased.

Fourth:That it is well to adequately staff these institutions,for as the Report on Educationof the Edinburg Conference states "this is essential,not only for the sake of educational efficiency,but also for the attainment of the ultimate aim of missionary work.....If a college or school is to be maintianed at all,it should be equipped and staffed in such a way that it can reach the highest standard educationally,and the nu mber of Christian teachers should be sufficient to leave them leisure to come into intimate personal relations with the student and exert a direct missionary influence upon them".

Respectfully submitted,

B. L. Gifford

On Behalf of Educational Committee.

Emphasis of Aim in Our Educational Work

SCHOOLS IN THE PAST

If we take a backward glance at what our schools have stood for in the past and what the results have been, we may be able to discuss more clearly the best aim for the future. Possibly three aims have been in our minds, some workers emphasizing one more than another:

1. Training of the children of Christians
2. Training of leaders
3. Definite conversions

The latter has no doubt been stressed periodically, but the first and the second have largely affected our plans if not our main purpose. At first the Christians were the only ones with whom the missionary dared to stay or cared to work, and school work and church work have been more or less connected. As the years have gone on, St. Stephen's Church and Faith Hubbard School work have become more widely differentiated but the connection is much more marked that between Peniel and any other institution. By this I mean that the church members in St. Stephen's send their children the the Faith Hubbard School at some time during their school life and as the larger number of girls enrolled is Armenian, much the same spirit prevails in Church and school, though not entirely so. The Jewish school, long since discontinued, was a feeder for Peniel, as has also been the boys' school.

RESULTS.

After nearly forty years we may well ask what have been the results.

1. Two churches with members from among the Armenians and the Jews, and a mere Corporal's guard of Moslems.

2. Two fairly well developed schools with a force of teachers if not as competent as compared with the products of American training schools, much better than the average Persian teachers in the Persian schools.

Perhaps we ought to mention that the three pastors, two educated entirely in Persia by the missionaries, have in past years contributed much toward preaching the Gospel to their own people and to the Moslems, one of whom was especially faithful while he lived. A few women have entered heartily into the evangelistic work and have been faithful in the school. They have also done what they could outside the school as family cares permitted. As to real leadership, we can not look to our native Christian constituency for it. As regards the results in church accessions, I quote from an article written by Miss Montgomery in 1915.

> "Thirty-three years after Faith Hubbard School was founded in Hamadan, 255 members had been received into St. Stephen's Church. Of these, 113 girls were pupils from F.H.S. and of the 34 boys received from the Boys' School, 22 had first been pupils in F.H.S. Besides these, of the members received into Peniel Church after it was established a separate institution, ten were pupils from F.H.S.
>
> Of the 284 baptisms in St. Stephen's up to the same time, 108 were children of those who had been pupils in the school and four others were pupils baptized as adults who took their letters to Peniel."

Jews

1

Since that date fifteen, I believe, from F.H.S. have been received into membership into St. Stephen's, seven of whom were also in the Boys' School. Four from the F.H.S. and three from the Boys' School have united with Peniel.

PRESENT AIM

I would not minimize the winning of souls among the Armenians or other Christian races. We spend many thousands of dollars in the homeland for our own people and we think of and pray for them, but work among Christians in Persia must not be our first thought. As stated in the Post War Conference Findings under educational work,

The aims of missionary education are:

a. The evangelization of non-Christians.
b. The leavening of non-Christian society.
c. The nurture of children of Christian community and the training of those fitted for Christian leadership.

Past failures should not deter us from doing our best to win our Moslem pupils for Christ, but on the contrary our efforts shouls be redoubled that the future may bring more fruitage. Under existing circumstances it would seem that, to accomplish this, our work will have to be intensive rather than extensive. May I quote, as I did in another paper, a discussion concerning this very point? Dr. Speer some years ago asked, "But if the number of students is practically unlimited, ought we to pursue a policy of the largest possible extensive work?" Continuing the discussion, he adds: "Our attitude in the matter of intensive or extensive development will depend not a little on our educational ideal. If we are satisfied with a fair, superficial education, accompanied by the wholesome influence of an institutional life charged with moral warmth and earnestness, we should probably favor as large a student body as possible. But if our ideal demands a thorough intellectual training and the actual equipment of students for efficient work, then it is obvious that we cannot achieve this ideal even with our present number and our present staff.....When teachers have to teach five and six hours a day and have classes of fifty and sixty, personal work and influence become practically impossible."

With the constant demand for education and a limited supply of helpers, we have a real problem before us, for with too extensive work,- th that is, extending our influence until we fail to crystalize and focus our effortsso that the pupil understands the way to Christ, and realizes that it is a personal matter for him to decide- we shall lose sight of our ideal. "Personal work", "the individual for the individual", and "one by one" are common expressions in the active working churches in the United States. We can gain a great deal from the suggestion even if we do not carry out the idea in detail. One approach should be followed by another, in as tactful a way as possible that the constant infuence of the Spirit may be felt and the call of the Savior become a real and vital part of each life. Our own personal efforts are hindered when our teachers have not the evangelistic spirit and when those who are Christians sometimes fear because of what the Moslems may say and do.

As regards the F. H. S., unless Spirit-filled leaders come from among the Armenians, from the human view-point, it is practically impossible to get any large number of Moslem girls to attend a school in the armenian quarter. It would seem that within a few years the school should be moved to some part of the city acceptable to Moslem girls, or

a second school opened for them. If the former policy were followed the Christian community would undoubtedly misunderstand our motives in leaving them and in a large measure, through such misunderstanding hinder what we were trying to accomplish. We have the buildings and conveniences for school work in the present location, and it would be exceedingly difficult to organize and maintain another institution in some other section of Hamadan, but if our policy is to make converts in our school, it seems to me that we must also have in mind a better situation for our work among the Moslems. The question might be raised as to whether or not we are having converts among those now with us. There have been no conversions in which I have any confidence within the time I have been connected with the school., and it may be wiser to make no plans to change the school until there are a few Christian converts from Islam to form a nucleus for Christian work. This is a problem that will take prayer and thought to decide. In the meantime we have a center for evangelistic work and should make the most of our opportunities. Though they object to bringing their girls to us to associate with Armenians, the mothers and sisters come to call, giving us the opportunity of reading the Bible and of having religious conversation.

MEANS OF ATTAINING AIM

Under this heading I feel very much the need of instruction rather than to offer suggestions. As in all religious work, one of the main factors is prayer,- prayer for ourselves that we may be sensitive to the Spirit's leading, and prayer for our pupils that they may have faith in Christ and be given the courage to confess it and live it.

Small groups of four or five of the most earnest pupils and teachers may meet and pray regularly for one or two of their fellow teachers and pupils. This plan was carried on very successfully for some years in the Iran Bethel School.

The daily Bible lessons can be most effective when the teacher has the evangelistic spirit.

Services or meetings where the young people have a chance to lead will help to develop their capabilities.

Respectfully submitted,

Florence E. Meserve

Questions suggested in the discussion:

Shall missionaries teach other than Bible or religious subjects?

Shall expansion be limited when missionaries teach other than religious subjects?

In which classes will the missionary teaching and influence be most effective,- in lower grades where the minds are susceptible, or in in the advanced classes where the minds are more mature?

Regarding the last two questions referring to the attendance of the Jewish children at our Mission schools and the responsibility that we have for the Assyrian schools, I have scarcely an idea.

Even the promise to settle all tuition failed to bring the daughter of one of our Jewish Christians as the mother thought I should provide shoes, clothes, and food also. In the discussion that followed the main paper at the Station Meeting, Dec. 27, it was suggested that many of our Christians sent their children to other schools because other Jews attend them and race tendencies are strong.

As to the Syrian Schools, if the West Persia missionaries who have had work among these people for so many years do not consider it necessary to spare ~~the~~ any of their workers to maintain schools it do s not seem as if our responsibility were very great when it would involve dropping some of our established work to give them educational advantages. We are ready to do what we can in our own schools are they are, and we have been willing to make changes to arrange classes for those who can attend our schools.

As this page has not had the formal approval of the Station but is the outcome of my conversations with the members whom I have chanced to see, I have not attached it to the ~~re~~ article which I prepared for Dec.27.

Respectfully submitted,

Dec. 29, 1921. Florence E. Tracy

OODSTOCK COLLEGE

Principal's Report - 1920 - 1921

In last year's report it was brought to the attention of the Board that there were three points that deserved special consideration. The report this year may begin with taking the same points up in order - the matter of attendance, the matter of Staff in the College, and the finances of the institution especially as affected by the College.

ATTENDANCE. It was noted last year that there had been a decrease both in the School and in the Arts and the Training Classes of the College. It was believed that there was nothing surprising in regard to the decrease at the School as it was apparently due to the large number who at that time had been enabled to go to England and America as a result of the ending of the war. This belief seems to have been justified as again this year the School is full to overflowing and a number have had to be refused admission for lack of room. We have been enabled to receive more students as we have brought some of the Senior Cambridge girls to live in the College as a Hostel.

While it was mentioned that there was a decrease in the School last year as compared with 1919 attention was called to the fact that it was only in comparison with 1919 it had surpassed all other previous years. Making a comparison with the 1919 and 1920 for the month of May instead of June, as we do not yet know the June enrolment, the numbers are as follows:-

May	1919	1920	1921
Boarders	118	92	120
Day Pupils	82 -200	75-167	89 - 209
High Sch.	34	21	21
Others	139 - 200	146 - 167	188 - 209

Not only have we this year surpassed all previous years but I consider that we have practically reached the limit of our Class Room capacity. And, were we not sending some of the Senior Cambridge Girls to the College as a Hostel, we should have been froced to accept a smaller number of our boarders.

It is apparent that so far as the School is concerned we have

have every reason to be satisfied with the attendance.

The Attendance in the College stands as follows:-

	1919	1920	1921
Arts	11	8	7
F C	14	7	11
Jr.F C	12	4	3
Specials	15	15	9

THE MEANING OF THESE FIGURES. The number of Specials has little meaning. They are students who are taking Music, Drawing and Painting and have their home at the College but are not taking College work.

The Kindergarten Attendance was large in 1919 as that year we had the last Class that prepared for the old Kindergarten Certificate in addition to the regular Class that prepared for Government Certificate. In 1920 we had only the latter and might have had 6 if all stipends had been taken, yet we had only four. This year we should have had the full three in the new class, but failures in the Senior Cambridge last December reduced the number to three - only one of these being a first year student. At present the prospect is for the full three next year. There has been an increase in the Secondary Teacher's Training Class, and we may hope that the attendance of next year will be no less than in 1919. We should have 15 in the Secondary Training Class, but the small attendance of last year keeps the total for this year down to 11.

The Arts Department still runs in the wrong direction. In 1919 those who were actually preparing for an exam of the Allahabad University numbered 11; in 1920 8, in 1921 only 7. Had it not been for one student being a few days under age, we should have had still another this year and the number would have been the same as last year.

It is here that we are face to face with one of our most serious questions in planning for the future. Next year we shall have one B.A. candidate - an Indian Christian, and 2 F.A. candidates, one an Indian Christian and the other a Mohammedan. We have four new students who will appear for the F.A. in 1923. The B.A. candidate we expect to lose or it is in every way reasonable to believe that she will pass. If the two F.A. candidates are successful one may go on to the B.A., the other will probably go no further.

with the new matriculates who may join us next Spring, we shall have to provide a Professor of History, of English, of French and of Mathematics - possibly of Latin. The full time of the History and English teachers will be given to the College. We may be able to share the French and Mathematics Professors with the School as we are doing this year. The Latin would probably not mean an extra teacher . As a money making enterprise this would not be called good business , but then the College is not a money making institution. It is to be remembered, that without their endowments even Oxford and Cambridge would not be good business. The question is whether the Mission is ready to keep on with the College and pay the price. Are the numbers who come sufficient to justify the outlay in the eyes of the Mission and of the Board?

One of the most natural htings is to say that we should not even think of planning to continue such an expenditure for so few students. On the other hand after the consideration of the girls who are now and have been Woodstock students since it was affiliated to the University, another answer may be given "Yes in view of every thing, it is worth while if we can do so." Possibly it is the best thing, possibly it is not, but whether it is or is not there is every reason to consider the question fearlessly from both standpoints. Just here the question is one of students for the future. Can we anticipate an attendance that will apparently justify the outlay in the future?

That reply raises the question "What numbers will justify the outlay?" For numbers certainly have to be considered to justify outlay when both funds and missionaries are scarce.

One cause of the reduced attendance in the Arts Department has been previously pointed out - i/e/ that so many have taken studies in the Senior Cambridge that do not qualify them to become undergraduates. It may be assumed that this deficiency will be done away with in part in the future - but I fear only in part, as many girls so dislike the Mathematics that they take something else, and only when it is too late begin to wish that they were able to take a college degree. This is a difficulty that faces institutions less seriously in America. Students who are behind can be conditioned and coached up and almost any one who has the ambition to be a

student can have that ambition gratified. In India with its University examinations it is much harder to make up a deficiency - in many cases it is practically impossible.

I can not doubt that India does need such an institution even there be few at present who are taking advantage of it. And it seems reasonable to believe that eventually there will be a more widespread appreciation of the value of an Arts (and Science) Education on the part of members of the Domiciled and Anglo-Indian Communities when they find themselves outstripped by keen and ambitious Indians. Unless they are to fall behind in the race, the women as well as the men simply must set more store by an Arts Education than they seem to do at present. It seems to me impossible to doubt that this time of anticipated appreciation ought not to be far ahead.

It is a fact also that Indians, Christians and others, are showing an increasing desire for an Arts or Science Education, and an increasing appreciation of an education in the Hills. My understanding that we were restricted in the College in the number of Indians we could take, has proved to be incorrect. Only a few weeks our Inspector said, "Why would it not be well to look forward to a large attendance of Indian women?" My hope would be that we could have a strong college for Europeans and Anglo Indians who are less provided for than other communities in India. There is enough of hope of patronage from all these classes in the future to make me eager on this ground alone to have time to give the future a fair test and to be ready to meet whatever opportunities arise especially when I consider the plant we have and what its value is at the present time.

Another matter of interest is the output as tested by examinations. As usual these have been excellent. Last December in the Local Cambridge exams

Senior,	appeared 5,	passed	5	
Junior	" 2	"	2	
Prelim.	" 3	"	2	Probably two scholarships were gained

In the Teachers' Examination, Secondary 5

" " Junior 2 So far as I know the results in the way of honours and distinctions were in advance of all previous years.

Up to the present we have not had an official statement of the F A and B A Exams but we have it on what seems reliable authority that our 4 B... candidates have passed.

THE STAFF. There has been nothing in regard to the Staff at the School that call for special mention. For the years that we have been here there has been nothing more than is ordinary in keeping up that Staff. It is in the College that the difficulty has been and continues to be. As has been explained there has not been a permanent Staff, and every year it has had to be reconstructed and when this has been done there is the knowledge that it is a Staff for the year only. As reported last year we looked forward to starting this year's work with only one who had been on the Staff before and her return was not at that time a certainty. We had to make arrangements for the teaching of English, French, History and Mathematics in the Arts Department and to secure a Mistress of Method for the Junior Training Class. Added to the routine work of his office that goes on as usual through the winter vacation and without a typist thenwork of making up the Staff was a guarantee that the Principal would not spend much time or worry over private troubles - which has its advantages .

Every promising effort was made to secure a Kindergarten Mistress of Method in India, but in December request was made by cable to the Board to send us a short term Mistress. The winter had well nigh gone without hearing anything, and less than a month before the term opened a second cable was sent to New York. A little later we heard that one had been secured . This proved to be Miss M. Johnson who reached us about the first of May instead of the 15th of March. No lady could be found who was prepared to teach College Mathematics and after consulting with Dr. Lucas we secured a young Mohammedan graduate with Honours in Maths who seems to be doing very well. This was arranged for in the winter. I am told "All Saints" has a like arrangement.

The previous year Mrs Kennoyer had suggested the possibility of work in the College, and in the winter arrangements were made for her to come as Professor of English. Unfortunately she was not able for the work and in a week seemed in danger of a nervous attack.

Happily we had just learned the Western India Mission would be able to spare us Miss Hurd to carry on Mrs Kennoyer's work and arrangements for her coming were made as speedily as possible. As no one was in sight for history the Principal planned, as a last resort, to take that chair for himself. Fortunately from among the Persian missionaries stranded in India we were able to secure Mr C S Fisher.

There still remained French, and the difficulty was accentuated by the unexpected resignation of the French Mistress who had been three years with us in the School. No one was in sight who promised to meet our needs and the College opened. Soon after that a letter was received from a member of the Lowell family in the Loon saying that her daughter, a Roman Catholic who had been studying for a considerable term of years in a French Convent in Holland was coming out and would be prepared for French College work. A little later she came and after an interview arrangements were made for her and she came to take up French in the College and the Higher French in the School. Miss Jones, who never fails to rise very emergency and to do something more that the rashest would dare ask of her is successfully teaching the earlier French classes in the School.

So finally, the Staff was completed, and the story of it its has been for the Principal a very wonderful chapter that, as a all is personal experience is one to be remembered with gratitude. But it seems scarcely probable that God wishes us to make this our permanent method of keeping up the College Staff. Changes in the Staff are inevitable, but a larger degree of continuity is demanded in the interests of the students, the Staff and the Principals. And one reason for asking for this earlier meeting of the Woodstock Board has been that we might be able to plan for such a Staff and to have it early in sight and ready for work by the 15th March, 1922.

FINANCES. Last year our finances were adversely affected as follows: Food advanced, the cost of the menial Staff, and the cost of extensive repairs. Miss Davis, who was a missionary had to be replaced by one who received full salary for twelve months. Not only were there fees fax from a smaller number of pupils throughout the year, but an outbreak of chicken pox in October led to many withdrawals of pupils and a consequent heavy loss in fees. To this was to be added half the travel

secured for 1930. The outcome was that at the 31st December our General Fund showed an apparent a debit balance of Rs. 3.731-13-0

I use the word"apparent"advisedly as just about half this sum is to be returned from other funds by the 13th of July on whose account it was advanced.

It is further to be explained that March 31st, and at the present time we have in the Bank at 4½% interest Rs.5.000 in what is called the Building Fund, and Rs.7.000 in the Lighting Fund. with 588 in the floating account of the Lighting Fund In the Scholarship Fund there will be by the middle of July approximately the sum of Rs.2,350 and in the reserve Fund the sum of Rs.

It is also to be noted that Mr. Fisher of the Persia Mission and Miss Hurd of the Western India Mission are professors in the College who draw missionary salaries. And still further that the Panjab Mission increased its appropriation from April 1st with by Rs.2.800. The increase in attendance means an increase in Fees as well as in expenses.

In the winter Mr. Wiser had chage of a concert in Cawnpore and arranged that the proceeds should come to Woodstock. Theses amounted to Rs.523 - a very substantial help. A donation of Rs. 50 from one of the W. I. Mission ladies has been received, and als o the very substantial coblection of Rs.238 in Kellogg Memorial last Sabbath.

The expenditure side this Spring has been unexpecedly increased by a windstorm that ripped off the roof from the entire class room block at the College, pitched part off it down the hillside and so broke the timbers and crumpled the iron roofing that it has cost us Rs.850-3-0 to replace it. We have applied to the India Council for a Grant from the Emergency Fund to meet this expense, an it seems reasonable to hope that our request will be granted.

Another additional expense that can have no compensation is that of fuel. In the past we have been given permission to cut sufficient trees on the Estate to supply fuel for the year. This year application was made and refused W (except in the case of ten trees) as the Forest Department is to inspect all the Forest in and around Mussoorie;and until they report no permission foe woodcuttin will be granted. This will add about 9 annas per maund to our fuel bill. We have arranged with a cotractor for 5000 maunds.

AS TO THE FUTURE.

1. With regard to the Staff: (a) As in 1923 the present Principals will go on regular furlough it is necessary that some one be secured to take their place. (b) Miss Jones and Miss Inglis also will be taking their furlough at the same time and the Missions should be requested to arrange to supply two other missionary teachers to carry on their work.

(c) In order that the missionary element in the College may be increased the Missions are requested to furnish qualified lecturers to the College in English and History.

2. With regard to Property: The attention of the Woodstock Board is called to the general plan for the development of Woodstock as prepared for the Inter-Church Movement and approved by the two Missions and the Board.Council; and especially to the following urgent needs;

a. The need of a new Infirmary as the present arrangements are utterly inadequate.

b.The unsatisfactory nature of many of the School Class Rooms, and the need of up to date equipment.

c. The crying need for new Servants' Quarters.

d. The character of the old buildings at School, and of th the present College buildings that can be kept in repair only by large expenditures.

3. The future of the Arts and the Training Class Departments; Inasmuch as we have a valuable site and equipment for a Woman's College provided for this purpose by friends in America; and as there is evidence that it is appreciated by Government; and as it has been markedly successful in preparing students for the Examinations; and has evidently helped their students to take a worthier part in the progress of Christianity in India; and also as it has been and must continue indefinitely to be carried on at a cost to the Mission, while it is given a fair opportunity to discover whether there is a demand for its continuation and development, be it resolved that we ask the Missions and the Board to plan definitely to carry it on with adequate support substantially as it is now until 1935 when the whole question of its future shall be brought up for final settlement - this in the hope that the result of the experiment will justify its maintenance and development.

1st American Ganovskaya Children's Gratuitous Dining-Room

1ая Американская Гановская детская безплатная Столовая.

Статистика детей, получающих обеды.

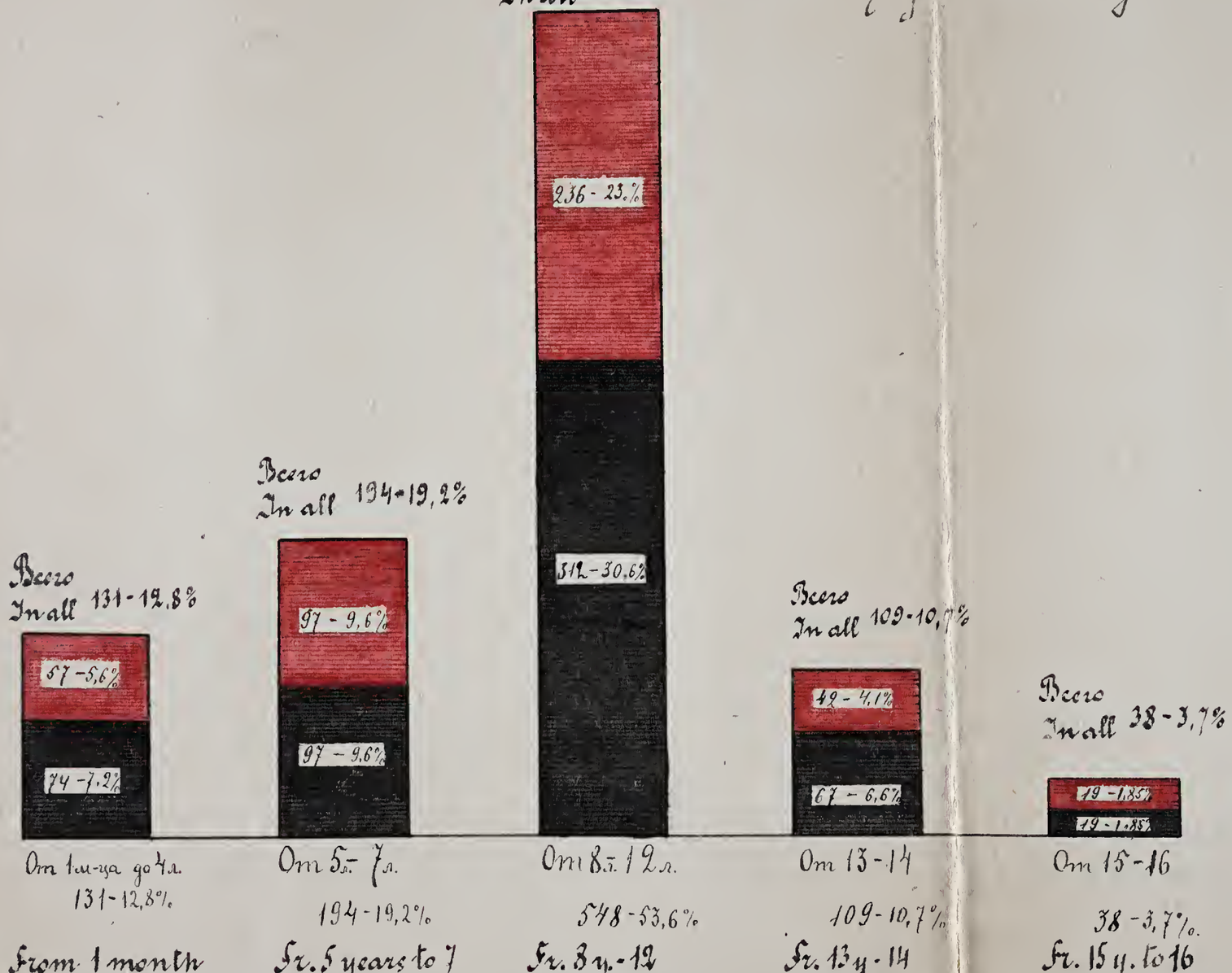
По возрасту.

Statistics of Children receiving dinners

Comparative Ages

For January 1922

Всего In all 548 - 53,6% 1-ми Января 1922 года.



Условные знаки.

Explanatary Signs

Мальчики. Boys.

Девочки. Girls

1st American Ganovskaya Children's Gratuitous Dining-room

1-ая Американская Гановская детская безплатная Столовая.

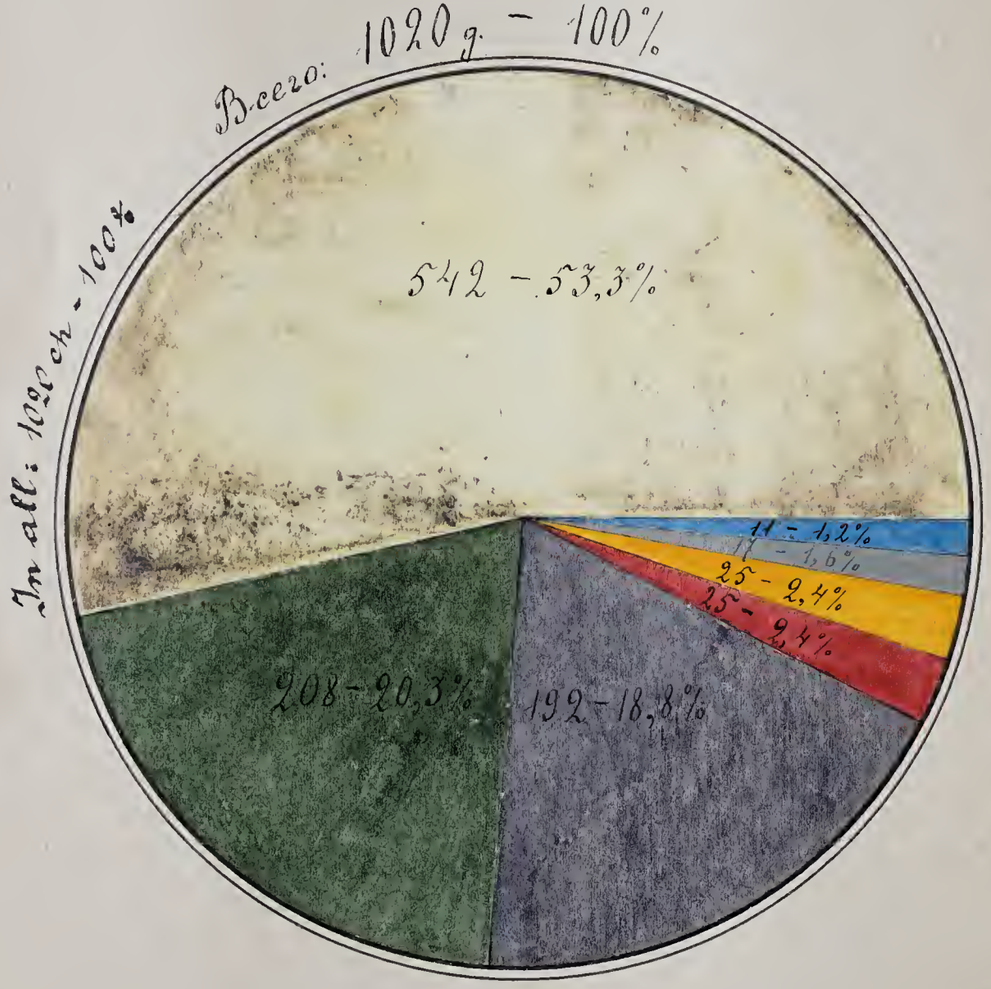
Статистика детей, получающих обеды

По национальности.

к 1-му Января 1922г.

Statistics of Nationality

for January 1922.



Условные знаки:

Explanatary signs.

- Русские Russians
- Грузины Georgians
- Армяне Armenians
- Поляки Poles
- Прочие национальности. Other nationalities
- Немцы Germans
- Евреи. Jews.

I-ая Американская Гаповская детская безплатная Столовая.

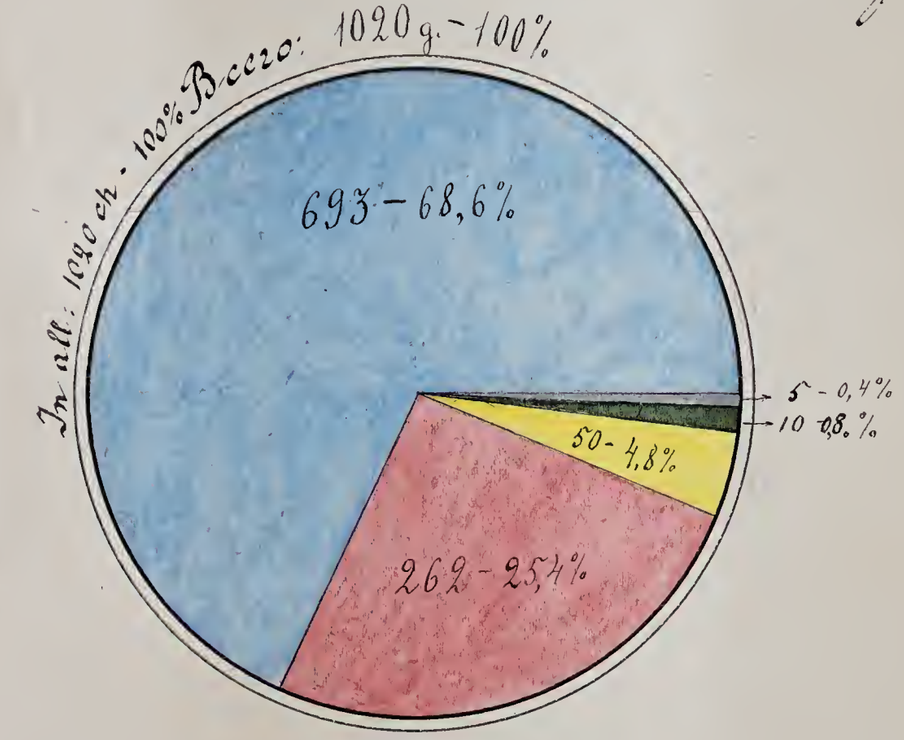
I-st American Ganovskaya Children's gratuitous Dining-room.

Статистика детей, получающих обеды, по социальному положению

к 1-му Января 1922 г.

Statistics of the social situation

For January 1922.



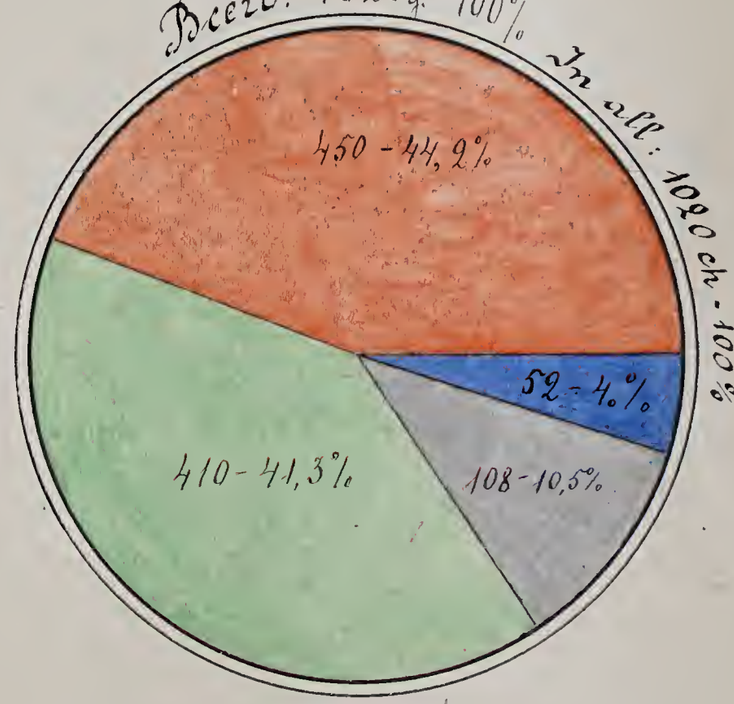
Советских Soviet

Американск. служащ. American Serving Personal

Безработных Out of work

Частных служащ. On private service

Духовного звания Clerical calling



При родителях безработных
In exceptionally hard conditions

Полусирот Half orphans, that are those who have lost their fathers without fathers.

При родителях безработных
With parents out of work

Круглых сирот. Orphans.

Число обедов

отпущенных из Первой Американской Гановской

детской безплатной Столовой

за Март 1922 года. -

Число обедов
отпущенных из Первой Американской Гановской детской Столовой
за Март 1922 года:

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	Итого:
Обеды:																																
Детские	1099	1099	1099	1099	1099	1099	1099	1099	1099	1099	1099	1099	1099	1099	1099	1099	1099	1098	1098	1096	1096	1096	1096	1096	1096	1096	1096	1096	1096	1096	1095	34.030
Для служащих	63	63	63	63	63	63	63	63	63	63	63	63	63	63	63	63	63	63	63	63	63	63	63	63	63	63	63	63	63	63	63	1.953
-„- -„- склада	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	93
-„- дежурных	15	15	15	15	15	15	15	15	15	15	15	15	15	15	15	15	15	15	15	15	15	15	15	15	15	15	15	15	15	15	15	465
Случайные	10	11	9	10	10	9	11	11	9	8	7	8	6	7	5	5	4	6	6	7	4	6	5	5	6	6	5	8	8	7	8	227
Всего обедов	1190	1191	1189	1190	1190	1189	1191	1191	1189	1188	1187	1188	1186	1187	1185	1185	1184	1185	1185	1184	1181	1183	1182	1182	1183	1183	1182	1185	1185	1184	1184	36.768
Завтраки:																																
Детские	50	50	50	50	50	50	50	50	50	50	50	50	50	50	50	50	50	50	50	50	50	50	50	50	50	50	50	50	50	50	50	1.550
Для служащих	58	58	58	58	58	58	58	58	58	58	58	58	58	58	58	58	58	58	58	58	58	58	58	58	58	58	58	58	58	58	58	1.798
Всего завтраков	108	108	108	108	108	108	108	108	108	108	108	108	108	108	108	108	108	108	108	108	108	108	108	108	108	108	108	108	108	108	108	3.348
Итого	1298	1299	1297	1298	1298	1297	1299	1299	1297	1296	1295	1296	1294	1295	1293	1293	1292	1293	1293	1292	1289	1291	1290	1290	1291	1291	1290	1293	1293	1292	1292	40.116
Диэтный стол	35	35	35	33	—	37	37	37	35	38	27	—	37	18	31	25	33	27	34	30	—	30	32	23	21	31	32	—	27	27	26	833
Усиленное питание *)																																
Котлеты мясные	90	86	112	112	—	124	96	64	64	104	104	—	100	103	94	92	103	102	96	96	—	103	103	100	98	82	106	—	99	93	93	2.619
Молоко	103	98	104	98	104	109	105	109	109	112	116	117	117	68	64	69	—	67	61	64	66	69	63	—	68	66	70	68	71	71	63	2.469
-„- детям до 3 лет	50	—	50	50	—	50	—	50	—	50	50	—	50	—	50	—	50	50	—	50	—	50	—	50	49	—	51	—	51	50	—	901
Молочная каша детям до 3 лет	—	50	—	—	50	—	50	—	50	—	—	50	—	50	—	50	—	—	50	—	50	—	50	—	—	51	—	50	—	—	50	651
Какао	97	96	97	94	100	99	100	101	101	103	102	101	98	[illegible]	10	101	—	101	105	110	106	106	110	—	113	112	113	111	110	112	—	2.[illegible]6
Хлеб	62½	62½	62½	62½	62½	62½	62½	62½	62½	62½	62½	62½	[illegible]	[illegible]	½	62½	62½	62½	62½	62½	62½	62½	62½	62½	62½	62½	62½	62½	62½	62½	62½	2.062½ ф. = = 55 п. 22½ ф.

*) Усиленное питание выдается сверх обеда слабым детям по предписанию докторов. —

General Estimate of the Activity
of the 1st American Ganovskaya Gratuitous
Dining-room for Children.

February. 1922.

General Estimate of the Activity of the 1st American Ganoshkaya Gratuitous Dining-room for Children.

for February. 1922.

General number of delivered dinners.	General quantity of delivered bread.	Delivery to sickly children by prescription of Physicians.		Work of the pedagogical Section.								Serving-room.	Distribution of clothes & shoes.		
				Kinder-Garten.		Preparatory class.		Drawing, Painting & modelling.	Chorus singing.	Gymnastics & plastics.	Plaiting mats & Office.	Shoe-making out of cord.		General number of children having received clothes.	Indication of things delivered.	General number of given shoes.
				General Number of Pupils.	Program.	General Number of Pupils.	Program.								
35.708.	[illegible]	Dietical dinners.		Youngest Section 46.	Russian language.	28 pupils.	Russian language.	37 pup.	70 pup.	52 pup.	13 pup.	15 pup.	4 pupils, daily from 10 to 10 o'clock.	91.	Over coats: men's — 1.
		Beef-tea	934 portions.		French "		Arithmetic.	Lessons.	Lessons.	Lessons.	Lessons.	Lessons.			" — women's — 20.
		Soups	416. "	Elder " 46.	Georgian "		Gymnastics.	4 times a week, by 2 hours.	3 times a week by 2 hours.	4 times a week by 1 hours.	daily from 10-3.	daily from 10-3.			" " — Children's — 3.
		Kissel (a sort of jelly)	263. "	Preparatory 27.	Natural history.										Pelerines 2.
		Potato puree	186. "	119 pupil.	Arithmetic.										Coats 58.
		Cutlets	34 a piece.		Hand-works.										Dresses 71.
		Milk porridge	40 portions.		Singing.			Done.			Done.		Done: from old clothes out of bales, 14 dresses. Different things mended. Pupils in their 1st stage of learning.		Sweaters 15.
		Cognac	90 gr.		Drawing.			65 drawings.							Scarfs 4.
		Red wine	¼ bottle.		Games.										Waist-coats 1.
		Increased nourishment.			Gymnastics.										Trousers 13.
		Meat cutlets	1733 a piece.		Rythmical gymnastics.										Plaids 1.
		Boiled meat	50 portions.												Dressing-gowns 3.
		Cocoa	3216 "												Counter-panes 1.
		Milk	2001 mugs.												Skirts 57.
		" — for children below 3 years old	138 } 2139 mugs.												Shirts 26.
		Milk porridge for the same	200 portions.												Blouses 44.
		Rusks	27 = 142 pounds.												Combinations 22.
		Bread	43 pood, 15 pounds.												Dyaras 18.
															Bodices 5.
		Soap	30 ¼ cakes.												Stockings 1.
															Gaiters 1.
															Caps 13.
															Gloves 4.
															Shoes 9.
															393.










NEAR EAST RELIEF

Memorandum.

From the Manager of the 1st American Jacovskaya Dining-room.

Before attempting to give an idea of the activity of our organisation, I must, first, express our feeling of deep gratitude to the highly humanitarian help that the noble American nation spreads through-out the World, & has now reached the southern borders of our once, so grand & brilliant country, that is now ruined & perfectly prostrate & would be condemned to perish, were it not for the Almighty Hand manifested in the Charity sent to it from America. We certainly have reason to fear that time & length of help may have limits, & exhaust the givers there-of, but the accidences of want & misery are in no way allayed, & would be exactly as mortal to the thousands of children's lives, as the situation was, when the American help was first given to Tiflis, now, already three years ago, when our Jacovskaya Dining-room began providing dinner for 100 poor children, & has gradually grown into dimensions of various helps, to the number of 1100 children. Thanks to the geographical situation, & conditions of climate, the Caucasus, notwithstanding its being but a part of the Old Empire, has now become a refuge for the unhappy widows & orphans of Russians, & 53% of the children we assist, are Russians; the next in number are Georgians, & then follow Armenians, germans, poles & jews. 50% of all the number, are Orphans.

The aim of our Dining-room is the help to children, & we begin providing nourishment to their mothers a month or two before their confinement. The ordinary age of our boarders does not depass 14, but sometimes we make an exception, & provide to older ones struck by tuberculosa, recovering from severe illnesses, quite destitute of any help, or being Students in the last course of their education.

Scarcity of food, & general destitution have acted much destructively on the youthful inhabitants of this town & we

count 35% of consumptive & 50% of weak & sickly children, between our boarders.

The actual program of our activity is the following: 1/ general nourishment, consisting of a dinner & ¼ f. of bread. 2/ Increased nourishment for the sickly, & children recovering from severe illnesses. 3/ Help in clothes & shoes, drawn from the boles with old clothes sent from America. 4/ Medical help, expressed in daily reception in the ambulatory of the D. H.; visits to the ill children, by our physicians & their assistants, & delivery of medicines. 5/ Elementary education in a kindergarten, attached to the D. H. & primal school in the apartment itself, consisting of teaching manual-works, as: shoe-making & weaving & sewing, & instruction in teaching reading & writing, arithmetic & even foreign languages as English & French to small groups desirous of learning them.

All our endeavours are directed to save not only the physical growth of our children, but to develop in them the moral gifts Nature has provided them with, & to save them from the destructive influence of the street. The surroundings they live in, are a sure trial for such an object, but we have had more than once, the gratifying consequence of seeing the influence of mild discipline & teaching, in having a complete change of manner & spirit in a child, formerly rough & coarse. They come to us at a little past 8 in the morning & try to remain as long as they can, & disperse after 6 in the evening, visibly enjoying the influence of their surroundings. Our incomplete & unorganized ways of education, giving good fruit, proves to me the great necessity of moral help to those poor children, that might be given to them by organising a regular refuge - primal school where the children might profit, in an established order

of daily occupations bringing them effectual aid in their future lives & preparing them to be useful citizens, capable of helping themselves & others. I am not a partisan of resident-pupils, because in that way, children become too detached from the life of general conditions, & very often expect from it too much external help & are blind to the surrounding miseries, that unhappily life is so full of, but rational teaching would help them in that struggle, without giving the bitter feeling of not being in any way prepared for it.

Being aware of the elevated interest you have in the welfare of humanity, I here express my earnest hope that you will perhaps help us to advance & augment the amount of good already given to our unhappy people by your generous Nation.

Manager 1st Amer. Gaiorskaia D.K
& Kinder Garden
Eugenie Kayarovitch
widow of a Russian General

Tiflis. Gaiorskaia Str. № 3.
18th/7 April.
1922.

THE AMERICAN HIGH SCHOOL

مدرسهٔ عالی امریکائی در تهران

Social Composition of The American High School, Teheran.

A census of the boys in the High School department shows the following facts. Total number of boys reporting is 85.

Religion of homes from which they come;

Mohammadan- - -	40
Jewish - - - -	26
Christian- - -	19
Zoroastrian- -	[illegible]

Financial condition of the families.

5[illegible]% own their own homes	
3[illegible]% own other property in addition.	
35% pay rent.	

Father's business;

Merchants and Business men	24
Government officials - - - - -	1[illegible]
Property owners - - - - - - -	1[illegible]
Clerical positions- - - - -	14
Artisans- - - - - - - - - -	7
Doctors - - - - - - - - - -	6
Gardeners and Farmers - - -	[illegible]
Miscellaneous- - - - - - - -	1[illegible]

Boys' Personal Ambitions

Commerce- - - - - - - - - -	1[illegible]
Medicine- - - - - - - - - -	1[illegible]
Education - - - - - - - - -	12
Agriculture - - - - - - - -	11
Clerical positions- - - - -	[illegible]
Mechanics - - - - - - - - -	[illegible]
Military Service- - - - - -	5
Social and Christian Service	5
Undecided and not known - - - -	[illegible]

Distribution of Religions in the Whole School

Average Attendance 480

Mohammadan	57%
Armenian	34
Jews	[illegible]
Others	1

List of Prominent Patrons

Bakhtiari Chiefs
Family of Shah's uncle
Several Members of Parliament
Members of the Cabinet from time to time.
Governors of Provinces.
Officers in the Army.
[illegible] former Prime Ministers
The richest men in Persia.

A. C. Bayne
Acting Principal

Mar. 11-22.

Grace Guild Relations Between East and West Persia Missions

Should we look forward to the ultimate union of the two missions?

It seems to be taken almost for granted that one will answer yes to thisand an affirmative answer would seem to indicate that the two missions are growing into a more sympathetic understanding of one anothers needs and problems and have a broader outlook and vision. But, in reality,it may be that the two missions continued separately will accomplish the most. West Persia is not meeting all her obligations nor East Persia hers. Each one needs to concentrate more and to work more zealously,then expansion will come and when the two fields actually meet in their work and all of Persia is hearing the Gospel message daily and weekly through church, school, medical and itinerating work and is seeing earnest Christianity in action among the missionaries and native Christians and Persian convertswe may talk again of union. If, however, the work progresses as we all pray that it may the two missions may merge into one in the center and the present missions with their different problems still remain separate in organization though it certainly is to be hoped that in spirit we more and more grow into ~~unity~~ the unity of Christ.

Is the time ripe for it at present?

Certainly the time is not ripe for it at present if for no other account than for the delay and difficulty in communication. When only once in ten or twelve years is it possible for a delegate to attend th the sister mission's annual meeting it is not feasible to try to unite in what would necessarily be one unwieldy organization.

If not, what steps can be taken toward that end now?

If the quarterly letters were sent regularly to the sister mission it would be one step toward union. East Persia quarterly letters have not been circulated in West Persia for at least three yearsand I doubt if the Urumia quarterly letters sent to the E.P. mission secretary ever were circulated among the stations.

If those in the same departments of wrk would correspond at least quarterly in regard to their work and problems it would surely draw us closer together. In E.P. it seems that stations even are not at all closely in touch with one another's work. The war has mixed W.P. so thoroughly that that difficulty does not obtain there at present.

Is a Persia council practicable?

Yes, if the members will take it seriously. Up to the present any get-together plan has been shoved aside till what were deemed important matters have been seen to.

What are the relative needs and opportunities of the two fields?

E.P. is quieter and more open than W.P. at present and yet the needs and opportunities in W.P. also are so great that all appointed workers are needed there and E.P. should recruit from America and not from W.P.

In event of the failure to reopen Urumia should the W.P. force be concentrated in Azerbaijan?

In event of the failure to reopen Urumia the W.P.M. force should still be concentrated in Azerbaijan. Let us see what a blessing God will bestow upon us if, with an adequate force, newly consecrated we try to work one part of our field. If one mission must be undermanned why both? Eventually, the results of this concentrated work in Azer. should do more for E.P. in the form of Persian converts than the few missionaries who might be given over now could do. W.P.M. is not

overmanned as appears to be a presumption when E.P.M. from her shortage asks for W.P.M. missionaries. Tabriz should not continue to be the only center in W.P. but the W.P.M. annual meeting minutes show that such is not contemplated but instead a broad programme, reaching to the boundary of this field is being planned.

West Persia might well loan Dr. Packard to Kermanshah from the time he arrives till spring but he should then go to W.P. as should other W.P. missionaries at present in Hamadan. If any W.P. missionary felt a strong call to stay in the E.P. field his desire would undoubtedly be a strong factor in any decision made.

Because each mission sees its own needs of workers so much more clearly than it does the other's it is just as well that assignments are continued in New York. It probably makes us better friends.

Should an attempt be made to to bring E. and W. P. M native salsries into conformity?

Yes.

AJWD To

Mr Luckey

Educational Expansion.

The question of expansion in our educational work is entirely dependent upon the attitude we as a station and as a mission take with regard to the function of our educational work, and as to how large a part that conception is to have in our plans of general expansion. In general there are two theories advanced to justify the maintainance of educational work as a missionary agency; the first centers its educaional work in the education of the Christian community largely with the purpose of developing Christian workers. I assume that we are agreed that this view should be incorporated as a part of our educational work. The second viewregards educational work(1) as a means of introducing missionary work into new areas, and (2) as a means of leavening society not only with the spiritual and moral teachings of the Gospel but also with the beneficial influences of general Christian education. Our educational work in the past would indicate that we accept the second view as presenting a legitimate use of educational work.

There are probably no points in the Hamadan field into which we shall be able to expand in the immediate future where educational work would be necessary for the sake of introducing missionary work. There is little doubt in our minds, I believe, as to the leavening influence of Christian schools in any community. The moral influence of our schools is recognized by our Moslem friends. And I do doubt if there are any of the centers or principal cities in the Hamadan field where a mission school would not be heartily welcomed; while in some quarters such schools would find generous support. The history of the development of our educational work is significant. Started for the native Christian population, and Jews, it was not long before requests came from among the Moslem population to have their children received in our schools. And these requests have culminated in the request from a Moslem community for a school with a program in no way different from other Mission schools, to be entirely supported by the Moslem community.

We grant that our first consideration is the education of the children of the Christian community and the training of Christian leaders. But if our schools are to be the centers of evangelistic effort in an endeavor to produce converts, or are to be employed as leavening agencies in the non-Christian community, the more completely we can keep some or all of the pupils under strong Christian influences, the more thoroughly will we be able to accomplish our end. We can hardly hope to contemplate a boarding school for each educational unit that we may open in our field, however much we might desire it. The care of any number of boys or girls entrusted to us involves a good deal of concern; so that a boarding school, if it is to fulfil our purpose, demands reliable, tried native assistants capable of bearing considerable responsibility. There is probably no better boarding school in Persia today than our school in Teheran, and this the Persians acknowledge; and yet I have heard many grave charges and complaints against it based on the alleged unfaithfulness of native assistants. Nor is it in my mind sufficient to have in charge of a boarding school a person who is only to be on the field a short time. Rather should its active head be a person who has been on the field long enough to understand thoroughly Persian character. In this respect I speak from personal experience during my first year on the field. That there is considerable demand for a Boarding school in connection with the American Boys' School in Hamadan I had occasion to learn during my recent two years as superintendent of that school; a demand which included not only Persians but also members of our Christian community in Lilihan: so that the the Boarding department of the Boys' school, if re-opened, would doubtless have many applicants for admission. But I doubt the wisdom of re-opening it until the necessary qualified native personel is available and the station is in a position to assign to it a missionary of experience whose principal duty shall be the management of it.

The question of the education of the girls among the Mohamadan population of Hamadan is one which would doubtless be more advantageously presented by one who is more familiar with the situation than the writer. Nor am I sufficiently familiar with conditions in Faith Hubbard School to make any statement as to the proportion of Mohamadan girls reached by it in comparison with Armenians, Nestorians etc. My general impression however, from remarks that have come to my notice, is that the number of Mohamadan girls is considerably less than half of the total attendance, and that the majority

of these come from the Julahan district and a scattered few from other sections of the city. Converstaion with Moslem men has revealed their objection to sending their daughters so lng a way across the city to attend school. Another objection raised by them is that in the school the Armenian influence as contrasted with the Persian influence in education predominates so strongly as to have amarked effect upon the language of their daughters. Effort is being made to overcome the causes for this latter objection and the results of such effort will do much to overcome them so far as the course of studies is concerned; but it will not be so easy to overcome this influence insofar as it is due to Armenian teachers assisted by a predominating number of Armenians in the student body. But the question as to whether a school more centrally located and in a Moslem quarter would be more largely patronized is somewhat a matter of speculation, though personally I am inclined to believe it would. How thoroughly this question has been investigated by other members of Hamadan Station, I do not know. It is a question, however, which should receive most thorough and careful investig„tion before any action is contemplated.

The expansion of our educational work in our outside field involvesthe two questions of enlarging the work in places occupied and the establishment of work in new communities. In our plans for the immediate future the possibility of opening a school for girls in Daulatabad should receive sympathetic considerati on, keeping in mind the other opportunities the Malayir field presents. The question of a girls' school in Daulatabad is one which we are constantly meeting. We are frequently requested to open such a school with our present force. Others ask when we are going to open a school for girls. The interest in the education of girls is constantly increasing as is evidenced by the proportion of girls in the Faith Hubbard Boarding school who come from Daulatabad. And there are many other families who could afford to send their daughters to Hamadan, but the sentiment among their connections against sending their daughters so great a distance from home for so long „ time is so strong as to make it very diffucult for them to overcome. The only facilities afforded the girls of these and other families are private teachers or small maktabs of little value, neither of which furnish anything of a liberal education. Many of the families here are ready and willing to pay tuition for a more liberal education for their daughters. Those who are principally interested in the education of the girls of Daulatabad are formulating their plans and it is not improbable that in the very near future the station will receive a definite proposal with reference to the opening of a school for girls in Daulatabad.

Daulatabad, however, is not the only point in our field which is desirous of the educational facilities offered by our schools. Persia as awakened to the need of education and in all cities there is a great desire for schools. Miss Cowden's report of last summer made special mention of the desire of the people of Sultanabad for a Mission school. The policy of the Mission looks forward to placing educational units, coupled with evangelistic units, in the large centers of our field. We ought to look forward to the fulfilment of these plans. But in working out their realization there is another phase of educational wrk which ought not be lost sight of, though in the past it has made little progress in the East Persia Mission. With the exception of the school in Sheverine and those in Lilihan and Kandeh, the latter two being altogether for Armenians, we have nothig in the way of village schools. In the past our educational efforts have been centered on the cities to the practical exclusion of the villages; and though it may be impossible for us to realize any educational expansion in the outside field in the immediate future, I feel that any plans for educational expansion that we may formulate should include plans for primary schools in some of the larger villages of our field in connection with the expansion of our evangelistic work.

THE FINANCIAL POLICY OF OUR SCHOOLS.

The question of the financial policy of our schools is one about which I find it difficult to have a fixed opinion. When the receipts on the field are rolling in fast and expenses are not heavy and I find I am approaching the end of the fiscal year with a surplus of a hundred tomans, I think to myself: "Why shouldn't all of our schools be in the same condition? And why shouldn't my school be entirely self-supporting? If we would all go at the thing in the right way, there is no reason why all of our schools should not be self-supporting in a few years." On the other hand, when expenses are piling up and receipts are falling off and I wonder whether I am going to have funds enough to get through the fiscal year, then I think to myself: "Blessed is the school that has a large appropriation from the Board. Would that I had one too!" Thus do I find my attitude on this question shifting according to the financial status the school is in.

Trying to view the matter from an unbiased standpoint, however, let us look at the elements which enter into the problem. The whole source of the difficulty comes from the fact that it costs much more to operate our schools than it used to. This is due to several reasons. 1) There has been growth in the size of the institutions: more pupils mean more teachers, more room and more equipment, and each of these items means greater expense. 2) The chief item in the budgets for the day schools is teachers' salaries, and these have increased greatly. Other schools and business concerns are offering much higher salaries than they used to and we have to compete with these, especially in the boys' schools. And then, when a teacher is retained from year to year, he is entitled to an occasional raise: the two teachers in the Hamadan Boys' School that have been in steady employ ever since I first took charge are receiving several times what they did when I first began to teach. 3) But the chief factor in the increase of expense, as well as in the increased cost of teachers, is the rapid advance in the cost of living. I am paying a new teacher three times as much as nine years ago, and this difference in one teacher means 120 tomans a year. Fuel costs more than twice what it did then and books about twice as much. Hence it follows that, given the same sized school and the same number of teachers as several years ago, the cost of operation will be doubled, if not trebled. There may be other causes for the increasing expenses of our schools, but the chief are these three -- the growth in size, the rise in teachers' salaries, and the enhanced cost of living. The first of these may presumably be left to care for itself, for the enlargment of a school means increased returns: a larger number of pupils not only demands more teachers and more equipment, but also signifies more tuition and more books sold, assuming, of course, that the new pupils are not all free. This leaves, however, two other sources of increased expense to be provided for, and these are the chief problem. How are these going to be met? And what are the possibilities of raising the funds to meet them on the field?

Two chief factors enter into the answer of this question -- the raising of the funds and the administering of them when raised. The problem of raising funds is to raise as much as possible: the problem of administering them is to administer them as economically as possible. Let us take them up separately.

Perhaps the best way to tackle the problem of raising as much tuition as possible is to consider the three classes of pupils in school -- those who pay full tuition, those who pay in part, and those who are free.

1) The obvious way to get more money from the pupils who pay in full is to raise the rates of tuition. It is reasonable to expect that as the cost of living rises the price of education should rise. And I would recommend raising the tuition of any school as high as the traffic will bear. But in this connection several points should be borne in mind. a) There is a certain limit beyond which you cannot go, however much you need the money, for the

people of Persia do not value education highly enough to pay too high rates for it. b) There will be a large percentage of the pupils who can pay only so much, regardless of how high the tuition rates may be placed, though there are also a goodly number not paying full tuition who determine the amount they will pay by the rates fixed. High tuition rates may raise a lot of money when times are easy, but in hard times, like the present, when the money market is tight and there is much unemployment, this percentage will be greatly increased. And to have too large a majority of pupils who pay less than full tuition is bad for the financial morale of the school. c) You can not charge too much more than other schools in the city, for even though the education you offer may be superior to theirs, the general public is not too particular about what special brand of learning it gets.

2) The pupils who pay part tuition present a more difficult problem. The rule for dealing with them is easy enough, namely, to fix the tuition in each case as high as the pupil will pay, but the difficulty comes in determining what this maximum is. There are three ways of getting at this. a) The first is to take their word, or their parent's word, as to the amount that can be paid. In general you cannot do this, but there are certain cases where it is the best thing to do. In the case of people of high standing in the community, or people who have rendered some special service to the Mission, or people who are in its employ, it is usually not wise to have much discussion with them over the matter of tuition, or it may lead to trouble. b) The second way is to bargain for the amount. You ask the pupil or his parent what he will pay and he says the amount: you double it and if possible, get him to agree; if not, you get him as high up as you can. This method is rather repellent to a foreigner, and you are handicapped in the matter of experience when it comes to dealing with a Persian: but I find myself using this method more and more, as it settles the question quickly and the other party is always satisfied with the result. c) The third way is to make inquiries as to the ability of the pupil to pay and determine the rate accordingly. This is the most scientific way to go at the matter, but it has difficulties. It is often hard to find anyone who knows about the financial status of the party in question, or who is willing to express an unbiased opinion, even if he knows the facts. And then when you have fixed the amount of tuition accordingly, the pupil may not agree. On the other hand I have sometimes raised the figure given me by an outsider and had no trouble getting the pupil to accept.

3) The third class of pupils are those who pay no tuition at all, and with these should be classed those are paying almost nothing. It would seem at first glance as if there were no way to deal with them so as to make them a helping factor toward self-support, but there is one such way and that is to reduce their number. By decreasing the number of pupils you of course decrease the expenses, and if these pupils are free, there is no corresponding loss in receipts. There is no virtue in accepting pupils just because they are poor: on the other hand, some of the most desirable children are free pupils. The question hence naturally rises, Should any limit be placed on the number of free pupils accepted? The answer to this question will vary greatly with different schools or even with the same school at different periods in its history. Certain general principles, however, may be laid down. a) There should always be a certain number of free or practically free pupils in a school to show that our work is not restricted to any class and to demonstrate that we have no mercenary aim. b) No child of the Church should be refused admission to our schools on the ground of poverty. c) The limit to which a school may expand will be determined by the missionary staff and accommodations available. The limits of expansion having been determined, until the limit is well on the way of realization, all pupils from whatever class they come will be accepted, provided available funds permit. Once this point is reached, other things being equal, paying pupils will be accepted in place of free, and free pupils replaced by those who pay, thus diminishing the percentage of non-paying pupils.

In all this matter of trying to raise as much tuition as possible, I would emphasize two points. One is the matter of educating the people to pay tuition. I used to think that if a man who could perfectly well afford to pay full tuition for his boyxx refused to do so, the boy should not be accepted. Sometimes that is the proper thing to do, for it will make the father "come across" at once. But other times it is because the father does not appreciate the value of education and needs to learn it, not by a sudden jolt, but gradually, by first paying what he is willing to give, and then year by year paying more, till he gets to the point of paying without hesitation what he never dreamed of when he first sant his boy to school. As an illustration of what education in the matter of paying tuition will do, I recall a small boy who entered school several years ago. He had evidently been well drilled at home as to how much tuition he should offer to pay, for when I asked him his name, he said: "Yek kran". I finally got hold of his name and proceeded to the next question: "How old are you?" "Yek kran". Whether I got more than a kran out of him I do not now remember but probably not much more, as he had an older brother who paid only a f fraction of his tuition. This year during the first week of school their mother appeared: I groaned when I saw her, for I have learned to know that the appearance of a mother on the scene means only one thing. She began with the usual tale of hard times and lack of work, I the meantime calculating whether I would dare to say over five krans apiece when I had to make the decision. When she got through I asked what she would pay and what was my surprise to have her say she could not pay over a toman apiece. And so far as I know, the parents are no better off than they were five years ago, but they have learned to pay. The parents can be educated as well as the children.

The other point that I would emphasize is that to raise as much money as possible is not always the most efficient thing for the school. The best paying pupils are not always desirable pupils. I can think of a pupil in the Boys' School now that I would dismiss at once, were it not that the school is having all it can do this year to make ends meet -- not that the boy is a questionable character, but that he is one of the kind that will never amount to anything, even if he stays in the school 20 years. We can educate only a small proportion of the children of Persia, and it is efficiency to spend our efforts on those who will accomplish most when we are through with them. In the same way it would be easily possible to attract a large number of special pupils just for English: they pay good money, but they do not get into the spirit of the school nor do they come under its religious instruction. I have usually had more of such pupils than I wanted: they do not increase the work of the teachers especially and they do bring in good returns, for I never accept them unless they pay full tuition; but I question the efficiency of accepting them, when we consider the aims of our schools.

So much for the raising of money. The other problem is to administer it economically when raised. It would be rash for me to accuse any of our Mission schools of lacking economy. With the funds that we have at our disposal we have to be economical. But there have been quite different ideas of what is economy. The question is how to be efficient in our economy. I do not wish to go so much into detail in this matter as in the raising of money, but I would mention one or two points where we have to be careful, where we are in danger of letting our sense of economy interfere with efficiency. Perhaps the most important matter in this connection is that of teachers' salaries. We have to pay so much for fuel or we can not get it, and so much for books, and so much for repairs, and so much for attendants, and so much for incidentals: then we figure that the balance of our funds can be used for teachers, with perhaps a small allowance for equipment. And so we pay our teachers accordingly, keeping the figures as low as we dare, so as to keep within our appropriation. To keep teachers' salaries down to the minimum means securing a poor grade of teachers. There may be a few who will stay on a low salary for the sake of the service they can render or from

gratitude or because they cannot get work elsewhere, but this method is not efficiency. Or again one may continually employ new teachers and let the higher salaried ones go, but this means always having inexperienced teachers: and this again is not efficiency. We may not be able to employ the very best teachers in our Mission schools, but it is true economy to employ good teachers, teachers who will further the purpose of our schools, and pay them good salaries. The same holds true in the matter of equipment. This is one of those indefinite items in our budgets. We can usually get along without new equipment, and it is a temptation to do so. But our schools will fall behind if we do. We may not be able to buy the most expensive and most modern equipment: nevertheless, true economy requires that we keep our equipment up to a reasonably good standard. And so I repeat, we must be economical in administering our funds, but only to the point of efficiency.

We are now ready for the question, How far shall we push self-support? In asnwering it we must bear in mind two things. The first has been drilled into us over and over, namely, that self-support is one of the great ideals of missionary work. The reasons for self-support are too familiar to need repetition. Educational work has special reasons for self-support: education is a thing whose benefits are evident to everyone, whether Moslem or Christian, and they ought to be willing to pay for it. On the other hand, there are other forms of work, like itineration and direct evangelism, that must be supported, wholly or almost wholly, by Mission funds: hence it behooves us to spare all Mission funds for these non-supporting forms of work. These facts should urge us to the greatest possible effort toward self-support in our educational work. The other thing to be borne in mind is one that has not been so much emphasized, and that is this, that while self-support is a great ideal to be striven for, it is not the greatest ideal: efficiency is a higher ideal-- efficiency in teaching, efficiency in administration, and efficiency in accomplishing the great aims of our educational work. There are few day schools or co leges in America that do not depend upon taxes or endowments to meet their expenses. Let us aim first of all, then, for efficiency, and secondly for self-support, just as far as is compatible with our ideals of efficiency. We should push self-support just as far as we can, and not hinder the efficiency of our schools. On the one hand we should not push self-support to the point of accepting rich pupils into our schools who will be a detriment to the morale of the school, just because they will increase the amount of the tuition raised: nor should we introduce any special courses into the curriculum that are going to bring in increased returns, unless those courses contribute toward the accomplishment of the great aim of our work: nor again should we employ a poor grade of teachers or practise other inefficient economies for the sake of achieving self-support. And again, on the other hand, our work being the kind of work that it is, we must not expect to be able to have the best teachers available, regardless of cost, nor the most spacious accommodations, nor the most expensive equipment. We must steer between these two extremes, and each school must decide for itself where the happy mean lies. Once this mean is determined, let us raise as much money from our pupils as we can and achieve as high a percent of self-support as possible: and if the funds thus raised are insufficient to meet all expenses, we must look to the Board for the balance, unless of coures there is any local source that can be appealed to and depended on. Changing conditions and varying circumstances will affect from time to time the percent of help needed from the Board and the percent raised on the field.

One question remains: Should boarding schools accept pupils that do not pay in full? As I have never handled a boarding school, I answer without hesitation and briefly. Boarding schools, such as we have in our Mission, should entirely self-supporting. This does not mean, however, that all pupils must pay full tuition. There may be a few cases of deserving and likely children who should be taken in at a discount or even free. But the school should make enough extra from its other pupils to cover the shortage on these. So long as the school is entirely self-supporting, it is at liberty to accept as many non-paying or part-paying pupils as it deems advisable.

Hamadan,

Dec. 27, 1921.

Respectfully submitted,

C. N. Wilcox

Women College,
Teheran

We are glad that sometime it will be possible to have a college for women in Persia. Glad there are indications of a demand for it by the women of Persia and glad that money has been set aside for this purpose, altho we do not believe the present educational situation warrants starting college work for women in the immediate future. We believe also that before such work is undertaken the present school should be strengthened and expanded and that in this strengthening and expanding we can use to advantage some of the interest of the Sage Legacy. Therefore we make the following requests;

1. An annual appropriation of not more than $700 from the interest of the Sage Legacy to cover currect expenses of the school not covered by the regular appropriation of the Board nor by receipts on the field. Note --- The reason of this request is evident in the deficit of the last two years, a deficit due to increased salaries which we felt to be only just and reasonable because of length of service and increased cost of living conditions. It would be understood that this sum is untransferable.

2. We believe that a boarding department is the most important step in expansion. We hope to get permission from the mission to open a baording department in the fall of 1923, at which time we expect to ask for funds from the interest of the Sage Legacy for equipment(possibly $1000)

3. Household Economics. We are requesting the Board to send as the fourth lady for Iran Bethel a specialist in household economics. After she has studied the situation we expect to ask for funds from the interest of the Sage Legacy for the necessary equipment.

4. College Site. There are two adjoining pieces of property in the northwest section of the city, opposite the west end of the Russion Legation and near the French Legation. and on the way from the central premises to the boys' college, that can be bought on the following terms; one a corner lot of 3 acres or 11800 sq. zars at 14 or 15 krans per sq. zar. The second is north of this and has 5 acres or 18000 sq. zars at 7.50 per sq. zar

The total cost would be about 30000 tomans or at the present rateof exchange about $25000. From every point of view this is a desirable location and we are expection the mission to approve thess purchase, after which we shall make formal request to the Board. If we get this property a wall should be built at once. 686 zars of wall would be necessary, which at a cost of 4 tomans per zar would require 2744 tomans or at the present rate of exchange about $2287. If in the judgement of those familiar with college plants in the East, this is not sufficient land, there is another piece lying directly west of these and separated by a small street, which contains 20000 sq. Zars and the price is 13600 sq. zars @ 1 toman, and 7000 @ 7 or 8 krans.

3. If these approximate sums of $25000 for the property a and $2287 for the wall are taken from the principal of the Sage Legacy we re request the Board to turn back, year by year, to the principal the interest on the residue of the Legacy, minus the amounts asked for in paragraphs 1, 2, and 3, until the original $200000 is regained.

We are glad that sometime it will be possible to have a college for women in Persia; glad there are indicationsn of a demand for it by the women of Persia and glad that money has been set aside for this purpose, altho we do not believe the present educational situation warrants starting college work for women in the immediate future. We believe also that before such work is undertaken the present school should be strengthened and expanded and that in this strengthening and expanding we can use to advantage some of the ~~inter~~ interest of the Sage Legacy. Therefore we make the following requests;

1. Annual appropriation of not more than $700 from the interest of the Sage Legacy to cover current expenses of the school not covered by the regular appropriation of the Board nor by receipts on the field. Note--- the reason for this request is evident in the deficit of the last two years, a deficit due to increased salaries which we felt to be only just and reasonable because of length of service and the increased cost of living. It would be understood that this sum is untransferable&

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about $25000. From every point of view this is a very desireable location and we are expecting to ask the committee on higher education for women and the mission to approve this purchase, after which we shall make formal request to the Board. If we get this property a wall should be built at once. 686 zars of wall would be necessary, which at a cost of 4 tomans per zar would require 2744 tomans ot at the present rate of exchange about $2287. If in the judgment of those familiar with college plants in the East this is not sufficient land, there is another piece lying directly west of these and separated by a small street, that contains 20000 sq. zars and the price is 1 toman each for 13600 sq. zars and 7 or 8 krans each for the remaining 7000 sq. zars.

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THE DEVELOPMENT OF HAMADAN CHURCH AND EVANGELISTIC WORK.

Taken as a whole this question is one of the most important problems our Station has to face, if not the most important. I approach it in no dogmatic spirit, conscious of the fact that there is room for great divergence of opinion. And if I criticise any policies the Station has held or methods that have been used, I trust it will be interpreted as a criticism of policy and method, and not of any individuals who have tried them out, for it is only through the consecrated efforts of those who have tried out ways and means that we can prove their value. The discussion of the question as a whole involves three separate problems: 1) the development of the Native Church in Hamadan, 2) a program for Moslem evangelization, and 3) the reaching of the Hamadan field outside the city. As the third of these has been assigned to other members of the Station for discussion, I take up the first two only.

I. The Development of the Native Church in Hamadan.

This problem also presents two distinct questions: 1) the relation of the Station to the two churches , and 2) the church organization to be aimed at.

A. <u>The Relation of the Station to the Two Churches</u>.

Let us look at this question from a historical point of view to see what this relation has been in the past and what the condition of the churches is as a result, and then try to decide what the future relation should be.

Allow me to begin with the narration of an incident of my first year of missionary experience that I think serves to show what this past relation has been between the Station and the churches. After I had been only a few weeks in Hamadan I was asked by one of the older missionaries to teach a class of young men in English in the Armenian Sunday-School. As there is little opportunity for a new missionary to do church work until he gets the language, I siezed the chance gladly and began work with the class. After a bit I began to think what I was doing: here was I, a foreigner, trying to explain the Bible to a group of men in a foreign tongue, and that, not at the request of the superintendent of the Sunday-School, but at the request of a foreigner, and with the hope possibly that the foreign tongue might attract some to the class who would not come for the Bible message. The members of the class could not understand a lot of what I said, however much English they knew and however plain I tried to make it. There were plenty of men in the church who could not only teach the class with a better understanding of the needs of the young men than I, but in their own tongue, and I was standing in the way of their doing it. I saw I was making a mistake and decided to quit. So I wrote a note of resignation, not to the missionary, but to the superintendent, giving my reasons as above. What did the superintendent do? Unable to take any responsibility for his Sunday-School, he went at once to the missionary, and the missionary at once asked another missionary to teach the class: and on the next Sunday the class had a new foreign teacher in the same foreign tongue at the request of the same foreign missionary. And to the present day we have never suffered this class to be without its English teacher -- I say this with no criticism upon my fellow missionaries, for I myself have transgressed.

I narrate this incident because it seems to me to show the relation we as a Station have assumed toward the Native Church. We have from the first taken a paternal attitude and we have never gotten away from it. We have planned for our native Christians, we have assumed their responsibilities, we have decided their questions, and we have paid the bills: and then we have wondered why the churches got nowhere. We ourselves have stood in the way of their growth. It was perfectly right and natural that the Station should have assumed a paternal attitude toward the infant churches which were founded by

their labors, should have taken the initiative, and should have furnished the major part of their support: but that ought not to have been kept up for 30 or 40 years.

Take the matter of finances. I have had almost nothing to do with the church finances since I have been in Hamadan, but unless I am mistaken, the larger part of the support of both churches during this time has been furnished by the Mission. At the time I came Badveli Hohannes was pastor of St. Stephen's and the Station was paying almost all of his salary. A plan had just been instituted whereby the Station was to pay 10% less of his salary every year and the Church to assume so much extra: the Station continued its 10% reduction every year, and if it had not been for Badveli's carpet business, he would have died a bankrupt. Since his death, so far as I know, their preaching and pastoral work has cost them nothing. The only pastor Peniel Church has had outside the Mission ahs been A. Hyeem. When the 10% cut was applied to his salary, he refused to accept anything from the church; and when his salary got to the point where he would not live on it any longer, the Station reinstated him to full pay, though with the idea that he should itinerate part of his time and no longer be reggrded as pastor of the Church, the brethren not desiring him in that capacity. Badveli Caspar in Lilihan, and Badveli Asatur in Sheverin were paid in full by the Station, and now Mirzà Ghugass of Kandeh receives most of his salary from the same source. In addition to this, Peniel property, and Sheverin property ~~and Lilihan property~~ are owned by the Mission. And I will venture that a good fraction of the collections taken in the city churches has come from the pockets of the individual missionaries.

What has been the result of all this? The churches have never progressed toward self-support and the people have never learned to give. When a subscription paper was passed around among the members of St. Stephen's Church this summer to see how much they could raise for a pastor's salary, the grand total pledged came to about 175 tomans and there was only one subscription above 12 tomans a year. Peniel did somewhat better than this, but for the current year its richest member, whom they call their "millionaire", has pledged only ten shahis a week and his payments are away behind at that. With nothing to pay for a pastor the Peniel treasury has not enough on hand at the present moment to buy a kharvar of wood for the winter. And the first question they ask when the matter of raising a pastor's salary comes up is: "And how much will the Mission give?" While St. Stephen's idea is to raise just what the people wish to give and turn it over to the Mission and the Mission pay the balance and assume the responsibility for the whole salary. Some few weeks ago the matter came up of getting Kasha Babilla and Rabi Pem to preach two Sundays out of three in St. Stephen's. The question arose who should approach them. One brother said he was ready, but wanted to know how much the Church would authorize him to offer them, as he felt he could talk with them only on a business basis. Whereupon another brother spoke up and said: "A minister is called of the Lord to preach, and he must preach whether he is paid or not. I will go and talk with them, myself." He went, but there has been no evidence that he accomplished anything. I repeat: the people have never learned to give, and the fault, at least in part, is ours.

So much for the financial side of it. I pass to what is even more important, the matter of the church activities. When missionaries first open a new field, it is of course natural that they should have a large say in the organization of the infant church, though even then they should throw the responsibilities and decisions, so far as possible, upon the native Christians. The missionaries must train helpers, teachers and preachers, and show them how to do things. They are obliged to take much of the initiative. Where are we after ~~upx~~ 40 years of missionary service? The missionaries are still taking the initiative and assuming the responsibilities. Until a few weeks ago, the Sunday services were in the hands of one of the missionaries, who either preached himself or got some one else to do it. The pastors of the

churches have been either missionaries or employees of the Mission. The meetings of the sessions have been called by missionaries and, I imagine, presided over by them most of the time. And today, after 40 years of missionary effort, over half (6 out of 11) of the classes in the adult departments of the two Sunday-Schools are taught by missionaries. If we have any special services, such as the week of prayer, the missionary has to arrange for them. If we have a communion service, a missionary must arrange for it, a missionary must preside, and a missionary must even provide the bread and the wine and set the table. A missionary must see that the services start on time, a missionary must play the organ, and a missionary must attend to a dozen other things, till when you come to ask yourself the question: "Well, what are the native Christians doing anyway in the way of church activities?" you find yourself perplexed for an answer.

What is the result of all this? We have got a native church that is neither self-propagating nor self-governing, and never will be at this rate. The propagating and governing have been done so largely by the missionaries that the churches do not even know how to go at it. We have two organization of Christians that lack initiative, that will not make decisions and that will not take responsibility. When I proposed to the Armenian brethren a few weeks ago that they appoint a pulpit committee to invite whomever they wanted to preach for them week by week, as I had been doing, they were almost indignant, and asked forthwith: "Why is the Mission trying to draw back?" Several of you heard me preach at Peniel the last communion service, when I told the well-to-do brethren of the Church very plainly that it was their duty to take some thought for the poor women of the church for the winter. After church they took up the matter: & all agreed that they ought to raise some money. And one of them advocated this plan, that Mr. Allen should go around and collect the money, for they would not dare to refuse to give then; and then, having collected it, Mr. Allen should distribute it as he thought best: no one would then know how much any one had given, nor how much any one was receiving, as so all would be happy. Two or three months ago I had a letter from one of the Jewish brethren saying they had been talking together and had decided that they could no longer employ their present janitress (to whom they paid a toman a month), and would it not be well to employ one of the other sisters in her stead? I wrote back and told them to do what they thought best, that it was a matter for the church and not for me to decide. But evidently it was too grave a responsibility for them to assume, for I see that the old incumbent is still on the job, that is, as much as she ever was. Such unwillingness to accept responsibility is deadening. But is it not, at least to a considerable extent, our fault?

What then ought we to do? What ought the relationship between the Station and the churches to be? As I told both the churches in reply to their query whether the Mission had lost its old love for them that they seemed to be trying to draw back, the love was still there, but it was time that it should change from a paternal to a fraternal love. The native Christians are never going to do the work or pay the bills so long as we will do it for them. We have got to stop doing a lot of the things we have been doing and get out of the way so that the native Christians can do them. We must still counsel and advise, though in a fraternal way, and teach them how to do things, but they must do them. And above all we must make them feel that the responsibility is theirs, and not that they can always fall back upon the Mission.

In the matter of finances, the time is surely past when the Station should assume any regular part in the support of either church. There is plenty of money in either one to support a pastor, if only the people would learn the lesson of stewardship, and the inculcation of this lesson, it seems to me, is one of the first things to be striven for. And until the churches learn to pay their pastors adequate salaries, there are not likely

to be many young men called to the ministry. I think , for the present at least, while we are passing through this transitory stage, the Station may continue to show its interest by occasional helps, as for example in such a matter as getting Baron Arbaham to Hamadan. But from now on the churches should be given to understand that it is up to them to raise their own budgets, and if they fail, the Mission cannot be counted on to help them out.

As for church activities, we must insist that henceforth the native Christians assume more and more responsibility. It would probably not be wise to withdraw all at once from all the work we are doing as individual missionaries, but I think each one of us should think over carefully each church activity he is engaged in and see whether some native Christian can not do it,--perhaps not so well as we think we can, but do it, possibly under our guidance and help. Our great function to these churches must be to help <u>them</u> do things, and not do them ourselves. Their great need at present is a pastor, and we must help them find one. As for preaching, the ordained missionaries will always have messages for the native Christians, but the time is past when they should act as pastors or regular pulpit supplies. It is a work of far greater value to teach native Christians how to preach and train them as pastors: to be sure, work has already been done along this line, but it is our greatest need today. As for teaching Sunday-School classes, I do not say that a missionary should never teach one, but I do think we are altogether overdoing it. If, instead of six missionaries taking the time to prepare for and teach Sunday-School classes, two or three missionaries would take the same amount of time to train native Christians how to do this work, we would accpmplish something of far greater value. I would suggest that one of our missionaries should take a teachers'training class for the adult classes of both churches and another for the primary classes, with possibly a third for the intermediate classes; and that we turn the classes themselves over to native teachers. Prayer-meetings, whether general or womens, should be worked on the same principle: the missionary should be a dispensable factor, except as he or she may be needed to help some one else undertake the responsibility. And if one of our missionaries who plays the organ for services would take the time to train a groupf of native organists to play hymns, she would be doing a more important work. So with all the church activities; we must be helpers, trainers, advisers. Now and then we may help initiate some new work and get it started. For example, one of the needs of both churches at the present time is some form of organized work for the young people, and it will take a missionary to set that on foot. But we must push our native Christians forward and refuse to do their work for them. This will require careful and united planning and must not be gone at recklessly. But if we get them to work, they will have less time for quarreling among themselves and less inclination to criticise the Mission. There will be far more life and warmth in the churches and we will be able to turn our energies in other directions. And, best of all, we will be taking long strides toward the ideal we profess to hold, -- the establishment of self-propagating, self-governing and self-supporting churches.

B. <u>The Church Organization to be Aimed at</u>.

So much for the relation of the Station to the two churches. I turn now to the kindred question, What is to be the ultimate organization of the Chriatian Church here in Hamadan? What aim should we set before ourselves in this matter? In other words, should we aim at a single union church? Or should we aim at three separate churches, St. Stephen's for the Armenians, Peniel for Jews, and a third for Moslem converts? It seems to me that these are the two alternatives, a union church for all, or a separate church for Christians of each race. There is no object that I can see for combining two of these into one, unless we combine all three in one. (The question of a fourth church for Assyrian Christians is for obvious reasons left out of this discussion.)

1. I take up first the possibility of a single union church. It has many advantages. First of all it is the ideal solution of the problem. The division of Christians into a whole lot of separate sects and petty organizations is the curse of Christendom: and this is something we do not wish to propagate on the mission field. The ideal that Christ prayed for was "that they all may be one": this of course means one in spirit, but unity in outward organization is an evidence of unity in spirit and mind. Of course when an organiztion gets so large as to be clumsy or awkward to handle, or when the members have to go a long distance to a common center, division is practicable: but neither of these reasons applies in the present case.

Secondly, a united church would produce a better impression on outsiders. If Moslems could see all the Christians of the city going to a central place of worship and working side by side in a single organization, Armenian with Jew, and Jew with Persian, it would help them to understand the unifying power of our faith and the true spirit of Christianity. And conversely, they may use division of organization as an argument for the weakness of our faith.

Thirdly, a union church would be a stronger church. Both of the two churches are at present weak organizations. When only a few members are absent from a meeting, they leave big wholes that you can see: whereas the absence of a few would not be so much noticed in a larger congregation. Similarly with Sunday-School classes and prayermeetings: duplication of effort would be avoided and larger classes and meetings would be the result. The larger the attendance at all services, the greater the inspiration, the warmth and the enthusiasm.

Fourthly, the management of the affairs of the church would be easier in a single organization. As it is, both churches have difficulty in raising their finances: combined in one, this ought to be comparatively easy. Separate churches mean separate pastors, or else duplication of effort on the part of one pastor trying to serve both churches. With the present dearth of pastors it would not be easy to find a pastor for each church, especially at a salary the individual church would be willing to pay. The organization of a third church for Moslem converts would merely enhance these problems: the new church would demand much help from the Mission at the start, both in the matter of support and also in supervision.

These four advantages certainly constitute a strong argument for a single union church.

2. Let us now take up the objections. The first objection is that of race. It is true that in Christ "there can be neither Jew nor Greek", "neither bond nor free." In spite of this we find that the early Christians with all their baptism of the Holy Spirit found it hard to overcome race prejudice. We organize our churches in Christian countries along race lines: it is a natural line of division. There are perhaps no two races that cling more tenaciously to their old traditions than Jews and Armenians. Neither of these has a natural love for the Persian, even after his conversion. Difference of race brings difference of language: it is natural that a people should want to worship in their own tongue. Many of the Armenian women cannot understand Persian well, especially bookish Persian, and I presmue they get little out of the average Persian sermon. Difference of race also means difference of background, and hence in difference in Christian education needed. An Armenian has a Christian background to begin with, and comes from a race with Christian traditions, however warped: a Jew is steeped in the Mosaic law and the ceremonies connected therewith, and even after years of Christian training, if our present Christians be a safe criterion, has a certain fear of breaking away from Hebrew traditions long since overturned by the Gospel: and a Persian comes to Christianity with centuries of Moslem tradition behind him, brought up in the moral environment of Islam and in Mohammedan ways of thinking. Such differences in need are not to be dealt with carelessly.

Secondly, there are what might be termed historical objections to a

single church. For 27 years there have been two separate churches. What the original reasons were for the organization of a second church I do not know, not having been on the field at the time, but it is easy to conjecture. Whatever they were, I imagine they are just as strong today, if not stronger. In fact, I should think there was much less likelihood of there being a union church now than then. If past history is any indication, to judge from the difficulty which has always been found in trying to get the two churches to work together on any matter, their fusion into a single organization would be an almost impossible task. I appreciate that this is an argument against the union of the two existing churches rather than for the formation of a third. But if Armenians and Jews have held it wise to organize separately, how much more should the Moslem converts be separate.

Thirdly, there is the question of a central location for a union church. The Armenians already own their edifice in their own quarter: and I feel quite sure we could never get them to go elsewhere to church. When we hold a union communion service at Peniel, how many Armenians are present? Seldom over half a dozen. And as for the Armenian women, it is hopeless to expect them to go outside their quarter to church. As for the Jews, they do not own their church building; but it is almost as hard to get them to leave their quarter. The majority of the active men in the church are doctors and they have all they can do -- and some of them more -- to get away from their dispensaries long enough to attend a church service. The women have likewise a hesitation about leaving their part of the city. As for Moslem converts, the Armenian quarter is neither central for them, nor is it the place to attract Moslems to attend our worship. Nor does the edge of the bazaar, where Penial Church is located, impress me as the best place to get Persian women to come.

Fourthly, either of the two churches furnishes a very poor atmosphere for a Moslem convert. In their present condition they have certainly a most unhealthy atmosphere for a Persian Christian. The churches are both cold: if a Mohammedan strays into either church, he is allowed to come and go without a word of welcome. Suppose what we are praying for should happen, and all of a sudden three or four Moslems would accept Christianity and with all the enthusiasm of a sincere new faith should want to plunge into the experiences of Christian service: imagine the chill and the shock they would get upon coming into either church. More than this the churches, it seems to me, have with one exception failed to assimilate the Mohammedan converts they have. When I have asked Kaka to attend the midweek meeting of the Jewish brethren, he has indicated that there was nothing on interest in it to him: he has given me the impression that he did not feel at home among them. He has no voice in the affairs of the church after 25 years of membership, though he is perhaps its most active Christian. And as for Mohammad Saqqa, who regularly attends St. Stephen's, when he wanted to join the church he had to go over to Peniel to be accepted: how much of a home feeling can he have in a church that wont even consider him as a possible candidate for membership? Some time ago I happened to mention in the presence of one of the leading members of St. Stephen's that a certain Mohammedan had professed Christianity: he at once ridiculed the idea and as much as intimated that no Moslem could ever become a real Christian. And one of the leading Jewish brethren in a midweek meeting only two or three weeks ago intimated that they could not have intimate relations with Mohammedan inquirers: it would bring them into too much trouble; and he cited an instance when he had once prayed over a dying Moslem at his request and the trouble it had brought him evere since. The vision of our Jewish and Armenian Christians is narrow beyond words and their brotherly love will not extend even to the fellow Christians of their own race. What hope, then, is there that they will ever take into their fold, as their very own, converts from an alien faith?

The conclusion that I regretfully come to from all these arguments pro and con is that the ultimate church organization to which we must look forward in Hamadan is that there must be three separate churches, one for Ar-

menians, one for Jews, and one for Moslem converts; and the sooner we can get the last of the three started, the better. I do not set this forth as the ideal solution: it is not the ideal solution, but it is the most practicable.

II. A Program for Reaching Moslems.

The second problem under the general question of the development of our church and evangelistic work is how to reach Moslems. What definite program can we launch to this end? Or what definite steps can we take at the present time with this in view?

First of all let us review the results of 40 years of missionary effort. What have we achieved in the way of Mohammedan converts? There have been professing Christians among Mohammedans who did not dare or care to affiliate with the Church: but such conversions, if real, have been of no help to us and of no value for the propagation of the faith. We must look to the rolls of the two churches to determine what we have achieved. I have not at hand a complete record of St. Stephen's Church, but I have been over a revised roll of the members prepared by the clerk of the session only a few weeks since. I am told there have been ~~members~~ Mohammedan converts taken into the membership, but apparently they have all disappeared, having left the city or for some reason been dropped from the roll of the church. We must turn then to the roll of Peniel to find our record of ~~Moslem~~ converts. What does it show? The names of 12 (possibly 13, as I am unable to determine whether one name erased from the roll is a Persian or a Jew). And what do the records show as to these twelve? Out of these twelve one name has been erased from the roll, two have been excommunicated, one has died, three have left Hamadan, one is not in good repute, and of one there is no word as to whereabouts: this leaves three out of twelve in good standing and in attendance at church, and one of these is a child of a Christian home: -- certainly a pathetic record, especially when we compare it with the reports of our sister stations. Teheran reports seven or eight Mohammedan converts this last year and Tabriz reports new converts and inquirers within the last few months. Kermanshah, a comparatively new station, has had about 40 Moslem converts, not counting the orphans: and Meshed, the newest station of all, baptized 65 Persians last year. Only Resht remains, and there the work is far newer than in Hamadan and the work has been badly broken up of late years and the missionary force reduced. We must admit that in the matter of saving Moslems--the great aim and purpose of our work in Persia--we have made a failure, and that it is high time we set ourselves earnestly to the task of inquiring why and doing what we can to turn our failure into success.

The first step in our program of Moslem ~~evangelization~~ must be to determine how to reach the Moslems. The original idea in the founding of the work in Persia was that the Mohammedans were to be reached through the agency of the native Christians, Armenians and Nestorians: and that has been the policy of our Station, to judge from the concentration of our evangelistic work upon Armenians and Jews. What is the result of 40 years of work among these two peoples? You have heard what the church records say. And what I said before that, indicates the utter lack of a missionary spirit ~~toward~~ in either church toward Moslems, and the indifferent, if not antagonistic, attitude they take toward them. What then shall we do? Shall we wait longer, expecting a change of heart? Of course God is <u>able</u> to do all things, but even He cannot change a person's heart, if he wont let Him. It is the time to exercise, not our faith, but our common sense. After all the years of Christian education in America there are only very, very few who are ready to work for the salvation of the people of another race. Should we expect greater things of the Armenians and Jews and Assyrians of Persia? I do not want to be pessimistic nor to do injustice to my fellow Christians, but we must plan for the future on what we have learned from the past. Hence I say, and I say it emphatically, that the time has come, yea is already past, when we should expect to reach the Moslems through native Christians of another race. Of course there

of these races
may be isolated Christians -- God grant there may be-- with a real missionary spirit, and by all means let us use these when we find them. But we must cease to regard the work among Armenians and Jews as strategic for the salvation of Persia.

I pause here, before going on, to answer an incidental question. How far, then, should we push our work among Armenians and Jews? My answer is brief. We should do all in our power to help the two churches to self- support, self-government, and above all, self-propagation, to encourage every movement among them to awaken them and rouse within any likely individuals a missionary spirit, but all this only so far as it does not divert us from our great purpose of saving the Moslems of Persia. If any missionary feels called of God to work especially for Armenians or Jews or Assyrians, by all means let him respond to the call: but for most of us there will be no such call.

Turning back now to our program for reaching Mohammedans, I ask, If we are not to reach them through our native Christian Armenians and Jews, how are we to reach them? In a word, through ourselves and more especially through Moslem converts.

If you agree with me in all this, let us endeavor to ascertain the second step in our program. This, it seems to me, is the organizing of our Station force for aggressive Moslem work. Most of our other work seems to be pretty well organized except this, which we hold as our greatest aim, the evangelization of Moslems. What Kermanshah and Meshed have accomplished has been through definite plan. What definite work for Mohammedans are we doing? Other than sporadic calls, very little, except as Moslem pupils come into our schools or patients into our dispensary. We hold no meetings especially for Moslems: we have no classes especially for Moslems: or at least if we do, the Station has not been informed of them. We do not know each what the other is doing along this line. And we certainly have no plan. Is it any wonder we have no results? Is it God that has failed to give us the increase? Or is it we that have failed to plant and water in a systematic way?

What then shall we do as a Station? The first thing is to organize ourselves in prayer -- prayer of confession of failure, prayer for wisdom to plan aright, prayer for our Moslem converts, prayer for our Moslem inquirers, and prayer for a great ingathering of Moslems, definite, earnest and united prayer. To what better use could we put some of our Station prayer-meetings? The second thing we should do as a Station to organize this work is to get together and find out just where we are, in what Moslems each of us is interested, what people are coming to us for inquiry, and what specific people we are trying to reach. We should keep each other posted regularly on new inquirers or conversations of interest, and discuss these people and their problems. And then thirdly, as fast as our plans can materialize, we should outline definite work for certain ones of our Station to do.

So much for the organization of the Station. The third step in our program should be the proper utilization of our Persian Christians. All will agree that the best way to reach Moslems is through Moslem converts: they can do far better than we. More important then than getting to work ourselves is getting them properly at work. Let us take a look at our material and see what use we are making of them. As indicated above, we have three Persian Christian church members in Hamadan. First is Kaka: we are employing him in village itineration and in so far are doing well, but he is not itinerating more than three, or at most four, months in the year. The rest of the time he is in the city and has no definite work assigned him. Thanks to his strong evangelistic spirit , he holds many conversations, but no careful record is kept of these, and they are not followed up, except as he follows them up: and I do not feel that this work is having any great permanent value. It seems to me that he should be put in charge of some center for Moslem work while he is in the city. We have no one who can work so effectively as he among Moslems as he, nor any other who has had his experience,

and we must make the most of him. Second of the three is Mohammad Saqqa. I do not know him at all well and do not know his capabilities. But I understand he has a limited education and an evangelistic spirit, but yet he has no definite work of any kind. I do not mean by this that we should take him into Mission employ: far from it. But I think we ought to get him busy in work for Moslems, as he is able, and supervise and keep track of waht he is doing. Third of the three is Hajar, our only Christian Persian woman in the church, a girl of both education and refinement, and I should say the best medium we have for reaching Moslem women. And how are we using her? To teach chiefly Persian and Arabic in a school, the great majority of whose pupils are Armenians and Assyrians. With no criticism upon Faith Hubbard School, I would like to ask if we are not making a big mistake, especially as I understand she is ready to do evangelistic work. I appreciate that it would be a big sacrifice to Faith Hubbard School to lose her as a teacher, but can we not give her a bigger work in calling in Moslem homes and in holding meetings with Moslem women, if she is willing to undertake it? Besides these three there are other Mohammedans who have been baptized, but I mention by name only these three who are on our church rolls. These others who have been baptized,,but not received into the Church, we must include in our plans as well, according to their abilities.

The fourth step in our program for Moslem evangelization should be some definite organization of our work for them. One of the first attempts should be the opening of a center for Mohammedan work in the city, as the reading room in Meshed is the center for their work. I am not advocating a reading room, but I think we should furnish and heat a room in some convenient quarter of the city, and as I suggested above, place Kaka in charge. This room should be open at such hours as men are likely to come, and there should be some one always on hand to meet those who come and talk with them. Copies of our Christian literature should be available, and regular hours should be fixed for inquirers to meet together at this center for more general discussion. To equip and maintain such a center will require funds: and if not obtainable elsewhere, would it not be better to close some of our work, such possibly as that in Sheverin, and use the appropriations for this? Once started, the most promising of these inquirers should be taken in hand by the missionaries appointed for this work and instructed and trained by ones or twos. The lady missionaries with such native helpers as are available should try to get access to the homes of these inquirers and endeavor to get hold of the wives and other women of the families, and if possible, the children should be gotten into our schools. And as soon as seems feasible a special weekly public service should be held for Moslems at some place where they would be likely to come, and all inquirers should be urged to come and bring their friends. The organization of a church for Moslem converts, already advocated, would of course follow later: it is rather early to consider plans for that. It only needs to be added that one item in the organization of our work for Moslems is the planning of definite itineration to reach Mohammedans, but as this falls properly under the subject of reaching the outside field, I will not discuss it.

When I hear the reports of the successes other stations are having in work for Moslems, I confess I feel ashamed of how little Hamadan has accomplished. I wonder if you do not feel the same. Can we not retrieve our failures of the past? Since the days of relief the Moslems repsect us more than ever before; never have they lost so much faith in their own religion, as now, and never have they been so free to discuss and inquire as in these very days. May God forgive us if we fail to sieze the present time to start an aggressive campaign for winning them to Christ.

Hamadan,
Dec. 16, 1921.

Respectfully submitted,

C. H. Allen.

Relation Of Mission to the Churches.

Although one united church in Christ is surely the ideal condition, nevertheless, experience has shown that in actual working out it is not satisfactory for many reasons, those of language and racial prejudice being especially difficult to overcome. Hence, is it not time to try the logical alternative; i.e., if not one church, then one for each nationality, and consequently to start a Christian meeting place for Moslems in the city as soon as possible?

Educational Policy.

Believing that educational work can and should be used as an evangelistic agency, and for feeding our enquirers groups, and for preparing candidates for our leaders training classes, we come to the question as how best to attain these ends. The two mission schools in Hamadan have made their places in the city and won the respect and patronage of many from all classes. ~~Is xix xx nox xix me x khat~~ Has not the point now been reached where we should cease to expand, but should choose from among applicants for admission those whom we think we can do most for, and then work to keep the schools positively Christian in atmosphere and teaching through truly Christian teachers, as many real Christian pupils as possible, and through contact with all grades by the missionaries in touch with the work?

One Persian Mission.

Is it not time to again form one All-Persia Mission in view of the fact that certain of the conditions which originally caused the separation of the Persia Mission into two have materially altered and new reasons for a closer union are taking their places. On the one hand, the settling of many of the Syrians in East Persia Territory has now made the questions centering around them common problems; and the communications, though still bad, are much improved and may yet become more so; while on the other hand, the proposed settling of Zenjan will greatly diminish the distance separating the stations of the two missions; and in work for Christians and Moslems the policies of the two missions have drawn far nearer together. Hence, is not a greater unity, with its resultant benefits, strategically, efficiently, and economically, for Persia as a Whole, the logical "next step"? Of course three missions with an All-Persia Council is a possible alternative, but would this method be able to bring about as perfect understanding, feeling of oneness, and unity of action, as the real union in one mission?

Medical Work.

Should the medical work of the mission be considered as mainly humanitarian, and hence the object of the missionary physician be to obtain as wide a medical practice as possible; and that of medical itineration to gain as wide an influence as possible for the sake of opening doors to the evangelistic worker; or should it be considered as an evangelistic agency per se, and the doctor himself an evangelist?

Itineration Vs. Outstations.

Which method of evangelistic work should be emphasized as being the most effective in winning converts and finding material for leaders: that of constant itineration or of living in a certain center for a period of years before moving on? If the latter, is it more feasible and fruitful in the case of native Christians or missionaries?

Dr Zwemer

Reaching the Outside Field.

During the past ten or twelve years very little active, consecutive evangelistic itineration has been done or has been possible in an endeavor to reach the whole of the Hamadan field with the Gospel. So far as its missionary force is concerned its time and energy has been fully occupied in the centers of Hamadan and Daulatabad whereas the native force available for this work has been inadequate to accomplish effective work in the country immediately surrounding these two points. We are now looking forward to and planning for ~~the~~ reaching ~~the~~ the whole field and more especially to formulating a program for the immediate future, and in laying our plans there are several facts that should be kept constantly in mind. The extent of the field is evident upon a glance at the map. The means of communication, so far as our work is concerned have not been materially changed or improved in recent years. We have to deal with a mixed population speaking no less than six languages two of which have several dialects, and though it is frequently possible to reach a large percentage of the men through the medium of the Persian language the women know only the language of the village in which they live. For our present consideration, however, we can practically disregard two of these languages, Armenian and Syriac. Persian, Turkish, Kurdish and Lurish, the latter two with their dialects we will be called upon to employ in reaching the entire field, for though there is a considerable colony of Armenians in the Kamareh district and in the neighborhood of Sultanabad, and colonies of Jews in all the important centers of the field, to both of which peoples we owe some consideration, our principal problem in the outside field is that of reaching the Moslem population and in considering the questions submitted it will be the Moslems to which we shall relate them.

By reaching the whole field we understand a systematic endeavor to establish and maintain the preaching of the Gospel by missionary and native evangelists, adequate instruction of inquirers and catechumens in the cities and villages of the entire field and the training of such converts as shall show capability for evangelistic work, until such time as the Persian church shall be able to carry on this work itself. Such a program would require a much larger missionary and native force than we can at present muster; nor does it seem probable that our present force will be materially augmented either by missionaries or by native workers in the immediate future. We would also require much larger appropriations for salaries of native workers and itineration expenses etc. than our present estimates carry. Even with the funds at present available in our appropriations we cannot maintain throughout the year in active itineration such missionaries and native workers as are at present available for this work. Nor is it probable that there will be any large increase in these funds immediately. From these two considerations it appears outside the realm of possibility to reach the whole of the field at the present time.

And this brings us to the second question, the division of the field and the establishment of an order of importance. The Hamadan field naturally divides itself into four main divisions each having a fairly centrally located city; the Kurdistan section with Senneh as its center, Hamadan with the city of Hamadan as its center, Araq with Sultanabad as its center and Malayir with Daulatabad as its center. It is quite evident that no one person located in Hamadan could direct and give personal oversight to systematic and maintained itineration over the entire field. We should therefor look forward to locating evangelistic missionaries in these centers that are as yet not occupied. But for the present our plans should contemplate placing on a stable foundation the evangelistic itineration in the two divisions of the field which are most accessible to our present force, viz., Hamadan and Malayir. Within these two divisions further division should be made and certain of these sub-divisions selected where emphasis should be placed for the present. Some order should also be determined upon for an early endeavor to reach the other sub-divisions. This order will depend largely upon conditions prevailing at the time and opportunities that present themselves. Throughout these two divisions, Hamadan and Malayir sporadic itineration trips have been made by missionaries and native workers, and though some of the villages may have been visited

on several occasions, the intervals between visits have been so long that on each visit practically a new introduction has had to be made. It is certainly impract ticable to plan to scatter our present limited force over any wider field and unless it should be our plan to strike out on entirely new lines it would seem the part of wisdom to strengthen the work in those parts of the Hamadan and Malayi r field which are most accessible and hold out the greatest degree of promise. It should be oureendeavor to reach a few villages arranged in convenient circuits in a manner to make a more connected impression than has been done in the past. It should be our plan to have the villages in these circuits visited either by missionary or native evangelists not less than four times in the course of a year. For success in this work we must create in the villages of these circuits an atmosphere favorable and friendly to Christianity and to carry on a system of religius and spiritual training among the people. This we cannot hope to do with less frequent visits. Much of the work is educational and should have the same continuity and regularity as does the work in our mission schools.

If then we plan to center our endeavors on a few well selected circuits in the Hamadan and Malayir divisions, the question arises as to what position the work in Malayir shall have in that plan. [Aside form its more than one thousand villages this division includes the cities of Daulatabad, Tuserkan, Nehavend, Burujird and Khoramabad and all of the Pish-Kuh Luristan.] During each of the ten years since a missionary was located here there has been some itineration carried on. Most of this has been done by native workers.. At first, owing to the fact that neither missionary nor native workers had any acquaintance with the field, this work was spread over large areas. Latterly, however, the itineration has been more largely confined to one district. But even here the visits have not been of sufficient frequency to assure definite results. The work done shows an ease of approach and a receptivity which should be given due consideration in any plan of campaign. The inhabitants of some of these villages show a great deal of interest and heartily welcome the evangelist. And though we have no baptized Christians in any of them there are in them some who have been reported by Kaka as having accepted Christ. So far as the writer is aware there is no other section of the Hamadan field which shows such a degree of promise. It would therefor seem but natural to push this work to a more definite fruitage and assign it a place of prime importance in our plans. Furthermore, [this group of villages is not far from the Lurish border and its people are in constant contact with the people of Luristan. (Close to this group of villages are a number of half Lurish villages which will form even a closer link with Luristan].

The question of the policy to be adopted in reaching the field has already been partially answered. It does not seem to me that the contrast lies between extensive itineration, if we are to understand by that the type of village itineration that has characterized the work in the past, and concentration on the cities of the field as it is between concentration on cities or on selected circuits.as indicated above. The policy of the mission looks forward to occupying centers in the field as points from which to work, not necessarily upon which to concentrate to the exclusion of the outlying districts. As a broad outlook upon the future development of the work this seems a wise policy. For the immediate present, however, it would seem more advisable as above indicated to confine our efforts to intensive rather than extensive itineration in those districts most accessible to us. If concentration is to be made on any point, that will naturally be determined by the promise that any particular point holds out, but in any case we should give quite as much attention to the evangelization of the villages as we do to the cities. It is a case of 'this ought ye to have done and not have left the other undone'.

[Reaching the field, whether in the farther advanced stage when we have work throughout large sections of the field, or whether in the immediate future when we may have only a comparatively small amount of village work under way will require itineration on the part of the missionary force.] The responsibility of this work rests with those missionaries whom the mission or the station specially assigns to it. The action of the East Persia Mission requiring at least a month of itineration from each missionary was passed in an endeavor to get itineration done with a much depleted force. It has not, however, worked out satisfactorily. This is no reflection on the missionaries. We believe that each one of our missionaries

(over)

is eager to bring as many people under the influence of the Gospel during his or her missionary life as possible, but not all have the same gifts; so that rather than requiring of each missionary a certain amount of itineration each yearit would seem better to urge upon them the desireability of engaging in itineration when time and health will permit. All itineration, whether done by members of the evangelistic staff of the station or by members of the station assigned to other departments, should be under the direction and in accordance with the ~~plans~~ approved plans of the evangelistic department.

2. Should we try at present to reach the whole field, or should we divide up the field, and establish an order of importance?

From the writer's experience and observation it would seem that it would be better to establish an order of importance based on accessibility. For example, in planning a series of villages to be visited in the course of a month, I look for villages of about the same distance from the city. One which is a large village is so unfriendly that, having been turned away twice, I have decided not to go there again. Two others are not so large, but they are friendly receptive villages which I visit whenever I go. In such an atmosphere one can do so much more in presenting Gospel truth, even if it is not necessary to combat antagonism. The fourth is a village where work has been gone over a number of times, and here it is far easier to get a hearing and there seems to be more result.

When we first went to the field we were divided into circuits. I was not here at that time, so do not know on what principle it was done. Salmas, Tabriz, Solduz, Urumia and Khoi are the larger cities of the field, each one of which is a center for the district itinerating may be done. In regards to the villages nearer the city, I have come to feel that they are of the same importance, except a few, which are larger.

3. In view of the openness and populousness of the Salmas field and its contact with Turkistan, should work be pushed in this section rather than in other sections of the field?

I think the work in Salmas should be pushed by all means possible, but not at the expense of other fields. The work there has a center already established, with medical and educational work in operation, and the receptiveness of the people makes the outlook hopeful, but I do not think other fields should be slighted on that account.

3. Is it wiser to itinerate extensively or concentrate on larger cities of the field?

There is a danger when extensive itineration is carried on by a few that the work will be like the seed sown on stony ground: there will be no depth. Of course, there is always the hope that some who hear will become really interested and we find such a set, but if the village is not visited repeatedly the effect will be lost. The three cities I think of as centers are Dolatabad, Semnan and Sultanabad. Dolatabad is already open. Semnan has been visited by Mr. Funk and Mrs. Funk in a medical-evangelistic trip. Sultanabad is ready to be tried in an educational effort. Could it be possible to establish centers in Semnan and Sultanabad from which we might carry on itineration? Semnan is on our list for a physician, so a medical center is indicated. Sultanabad needs a school, hence let it become an educational center. Last summer when I spent two days there, the Armenians begged me for a school. From all I could find out the various source a school would be well supported. The people in Sultanabad are very much interested in the Sultanabad proposition because of its relation to them, of the possibility of more closely supervised work.

4. Should itineration be assigned to all missionaries or intensively of

There are two sides to this question. From one point of view, it seems only right that all missionaries should have a share in this work. But there are differences in gifts. One, instance, one man is peculiarly fitted for itinerating. He adapts himself easily to different group of people, he is able to present the Gospel to all. Another is better fitted for regular, systematic city & evangelistic work. Some men combine both traits, but it would seem a better policy to assign them to the work they are best fitted to carry on. To some the discomforts of itinerating are not apparent, but this need not be a factor if the ability is present. For the women there are other condiderations. There are many disadvantages when a wife can accompany her doctor or minister husband. She can get a hold on the women which no one else can. If she has children they are both a help and a hindrance: a help in that they form a point of contact with nearly every Persian woman, and a hindrance in that their call comes first and sometimes prevents work which might otherwise be undertaken. The single woman, if teacher or nurse, is held by professional duties the greater part of the year, duties so tiring that there is little strength to expend in itinerating in the intervals when it might be possible. There is left, then the single woman who is neither teacher nor nurse. Her time is available for itinerating to a larger measure than that of others.

Respectfully submitted,

(b)Since the relief situation has brought missionaries of the American Board to the Caucasus is it practicable for the American Board to take over the missionary work for both Christian and non-Christian peoples in the Caucasus?

(7)Necessity for the release of West Persia missionaries from relief work.
(a)What are the probabilities that ~~Near~~ N.E.R. will send her own personnel to all centers?
(b)It is not wise for missionaries to continue to bear the brunt of relief work after the emergency has passed and especially when the finances are tightening down.
(c)Can a plan be put into effect for the immediate or early release of Dr. McDowell,Mr. Wright,Mr. Bentley,Miss Guild and Mr. Muller from relief work?

(8)Rehabilitation Appropraitions-Meaning and Scope.
(a)For what exactly are rehabilitation appropriations usable?
(b)To what extent may these funds be applied toward recouping missionaries for losses sustained? What should be the basis for determining the amount each receives?
(c)To what extent may these funds be applied toward reccuping native brethern who suffered similar losses?
(d)Who is in charge of the administration of that partof rehabilitation funds applicable to the recouping of individuals?
(e)What is the best way to keep track of the various special rehabilitation appropriations?
(f)Are we correct in the assumption that notifications adaressed to the Treasurer of this Mission but designated merely "Persia Rehabilitation"do not apply to East Persia Mission,but are to be used by West Persia Mission only?

(9)More adequate occupation of Azerbaijan field.
(a)Is there anything in the Mission's plan for opening work in Zenjan this spring which is either unwise or impracticable? Voted:that we answer this question as follows,-that we heartily believe in the occupation of Zenjan with the force suggested in the last Annual Meeting in accordance with a plan to be worked out later.
(b)Should a sub-station be opened in Maragha?If so,is the personnel as proposed by last Annual Meeting the best for the beginning? Yes.
(c)Should we plan to open a substation in the Karadagh as soon as there is sufficient missionary staff available? Voted: that we recognize the challenge of the Karadagh region and feel that it should be occupied in some permanent way.
(d)In opening an outstation is it wise or necessary to outline beforehand a definite policy as to the kind and amount of medical, educational,and evangelistic work or should that be left largely to later developments? Voted: that we believe that the Mission should have full control of the policies of such sub-stations,but that the development of same should be left to opportunity.

(10)The Kurdish field and problems.
(a)How can we best coordinate our plans for Kurdish work with the plans of the Intersynodical Lutheran Orient Mission Society,which has been working in Soujbulak? Voted: that we ask the representatives of the Lutheran Mission,now in Tabriz,to prepare a paper on the plans for their work in Azerbaijan and in the Kurdish field,in particular,to present to Dr. Speer.
(b)During the period that Urumia continues unoccupiable should we endeavor to attack the Kurdish problem from another center? Where? Voted: No,not until we occupy centers already open in Azerbaijan,

such as Maragha, as an approach to the Kurdish field.

(11)How best to transfer to East Persia Mission the Assyrian work left there
(a)Is more than one Syriac speaking Missionary necessary to leave in East Persia for Syriac work? Voted: that we answer this question as follows,-that it seems to us that one Syriac speaking missionary is sufficient to handle the Syrian work in Hamadan.
(b)Is the plan for the financial aspects of the Assyrian educational work as proposed by the W.P.M. in its last Annual Meeting adequate? Has E.P.M. accepted it?
(c)What financial arrangements should be made with E.P.M. in regard to that part of the Assyrian Evangelical Church left in Hamadan and Kermanshah?

(12)Opening of new centers in the city of Tabriz.
(a)Should the next missionary residence be built in a new section of the city or close to other missionary residences? Voted: that the Mission approves of locating in a new section of the city, but first in a rented house.
(b)Is the suggestion that a medical dispensary be opened in a new part of the city in addition to the dispensaries now operating under the Mission a wise suggestion? Yes.

(13)Policy regarding converts from Islam.
(a)Is the time ripe for banding together in a separate church organization the converts from Islam in Tabriz? If so, how can it be best brought about?
(b)What period of probation should be required for converts from Islam? When does the period begin?
(c)How should converts and inquirers who are poor and without work be handled?Is it wise to plan for an industrial work where such can be offered employment?If so, what special precautions should the mission take in connection with such a work?

(14)Policy toward Assyrian Evangelical Church.
(a)Should any missionary give full or major time to purely Assyrian work? For the Assyrian work in Tabriz field, no.
(b)Shall any new missionary hereafter be assigned Syriac as a first language? No.
(c)How can the Assyrian Evang. Church be best helped to stand on its own feet?
(d)Should the financial help from the Mission to the Church be reduced annually according to a regular schedule looking towards its complete discontinuance after a period of five or ten years? Yes.
(e)How can the unity of the Protestant Syrian congregations worshipping in Tabriz, Hamadan and elsewhere be maintained?
(f)Would it be wise to urge the Assy. Evang. Church to appeal to Protestant Assy. congregations in America to contribute regularly(either through the Board or directly)to the support of this church? Voted: that we believe it unwise to raise this question at present.
(15)Policy toward Tabriz Protestant Church.
(a)Can greater autonomy be granted the Tabriz Protestant Church? Voted: that we now consider the Tabriz Church autonomous.
(b)Should a program of annual reductions of the Mission's contribution to the church be inaugurated looking to the realization of complete self-support in the near future? ~~Voted that~~ It has already been inaugurated-the contributions to stop at the close of four years.
(c)Might it serve a useful purpose to suggest electing one or two new elders? No.

(16)Proposed enlargement of Tabriz Medical work and possibility of securing Westminster Church's support for it. Voted: that we consider the enlarging of the medical work in Tabriz reasonable even though the assistance of Westminster Church be not forthcoming.

(17)A Mission Press in Tabriz.

(a) Is the idea of one Mission press for both Missions practicable? No, we immediately need a press in West Persia.

(b)Should press machinery be purchased now and sent via the Caucasus? Yes, if transportation and customs problems can be solved.

(c)Should such a press be equipped with Armenian type as well as Persian, Syriac and English?

QUESTIONNAIRE.

The Mission discussed and took a straw vote on these questions, merely as an expression of opinion. These votes are not decisive and do not preclude subsequent actions.

(1) Relative emphasis to be placed on different departments of work.
(a) Are we giving too large a proprotion of our appropriations and personnel to educational work? No.
(b) Should our medical work continue to be run on its own receipts? No.
(c) Is our plan for outfield work unwise or impracticable? No.
(d) Should we give less relative attention to missionary work for Christian peoples? Voted: "that it is the opinion of this Station that we should adopt a plan of annually reducing the amount of the contributions made to the established Protestant Churches (i.e. Tabriz Protestant Church, The Assyrian Evangelical Church in Tabriz, and the Assyrian Protestant Congregation in Hamadan.)"

(2) Readjustment of Urumia and Tabriz Estimates and status of Mountain Field Estimates.
(a) Should Urumia Estimates be entirely dispensed with and Outfield or Outstation Estimates be substituted for them? Or should there be one set of Estimates for the whole Mission?
(b) If Mosul is to be occupied as a Presbyterian Mission should the Mountain Field Estimates be transferred to that field?
(c) If so, to what extent should the missin as a whole be responsible for the preparation of estimates and administration of appropriations for a work so isolated from the rest of the Mission?

(3) The wisdom of continuing to plan in the hope of reopening Urumia Station.
(a) Is the name "Urumia" sufficient of a drawing card in the raising of mission funds in America to justify us in clinging to the organization and work? Referred back to Comm.
(b) Should we plan to use all Urumia Estimates and personnel in the outfield of Tabriz and reopen a work in Urumia as a small Outstation whenever political conditions and missionary opportunity justify? Referred back to Comm.
(c) Shall we consider Urumia evangelized?

(4) Mosul as a part of West Persia Mission.
(a) Is it in accordance with the ideas of mission comity to open a Presbyterian Mission in Mosul?
(b) If so, is it practicable to consider it a part of West Persia Mission during the period of Kurdish agitation and unrest, which may continue for many years?
(c) How much of a Mission station should be built up there and how much personnel should be assigned to it?
(d) Is it a good point from which to attack the Kurdish problem?

(5) Relation between Dutch Reformed and Persia Missions.
(a) How far have the proposals for cooperation between the Arabian and Persian Missions in Mesopotamia progressed?
(b) How can our present work there better cooperate in the carrying out of such proposals?
(c) If a full Station is established at Mosul what would be its relation to the Arabian Mission?
(d) Should Mr. McDowell be asked to discontinue relief work and again come under the direction and support of the Board?

(6) Practicability of American Board's taking up missionary work in the Caucasus.
(a) Should the work for the Syrian congregation in Tiflis be resumed by this Mission?

Jan. 1922 -

Dr. S. V. V. Holmes,
Westminster Church,
Buffalo, N.Y.

Dear Dr. Holmes:-

The Annual Meeting of the West Persia Mission convened at Tabriz on the 23rd. of October 1921. There was a ~~rather~~ larger attendance than at the Annual Meeting for several years, as many missionaries, both new and former, had recently come out from America, and all were at Tabriz, as no work is yet being undertaken at Urumia.

It is possible that you may see a copy of the minutes of these meetings, but as you will no doubt be especially interested in some of the actions taken, and as we want to enlist the further interest of yourself and your church in the work in which you have already shown so much interest, we are writing to you a personal letter, which will, perhaps, make some of the actions clearer, and open a correspondence with you.

No doubt you have been kept informed of the conditions that prevail in this north western corner of our Mission, which have made it impossible for missionaries to return to Urumia, or to plan to return any time soon. This, of course, is very disappointing to us who have at heart the progress of of our mission work in this part of Persia.

You know that the Syrian people, for whom so much of our efforts had been spent about Urumia, are scattered in Mesopotamiam and in the neighborhood of Hamadan and Tabriz. Many thousands have been killed, or have died of hunger and exposure and disease. Many have gone to America, and elsewhere. Until the cold weather came on this winter, hundreds were gradually finding their way back to this part of Persia, still hoping that they might some time have an opportunity to return to their native towns about Urumia. The Kurds are still in undisputed control of the whole region that was once the home of these Syrian people. We have tried to persuade them that it is best for them to settle in the various villages open to them in other parts of Persia, but comparatively few of them have been willing to do so yet.

As there seemed to be no early possibility of Urumia Station being opened as a mission station, and as it seemed somewhat cumbersome for us to do all of our business as two stations, while all living in Tabriz, Annual Meeting voted that we function as one Station. From here let me quote from the recommendations of the Mission Force Committee, as adopted by Annual Meeting. Following a long narrative dealing with the personnel on the field, and at home, they recommend -

1st.- That the Tabriz and Urumia Force function as one Station, not as separate stations as hitherto;

2nd.- That the questoin of Finance be referred to the Comm. on Finance. (It was later decided that there should continue to be a Urumia Treasurer for the present, keeping the two appropriations separate)

3rd.- That the above actions are not to be interpreted to mean the dissolving of Urumia Station. Urumia is closed to Missionary work at present, and there are no immediate prospects of Urumia opening. The intent of the Mission is that work be resumed in Urumia as soon as conditions permit; political conditions prohibit

such work now. When Urumia does open, the entire former force of Urumia Station may not be required for some time in the Urumia area. Again, it may be most wise to send to Urumia a force not composed of solely of former Urumia Station members.

(One of the oldest former Urumia Missionaries has recently expressed the opinion that when work can be begun there, only a doctor and an evangelistic man should compose the mission force. Others have expressed the opinion that it should be a very limited force, because of the very changed conditions that have taken place.)

4th.- That such disposition of the Mission Force and Funds ought now to be made as will, in some measure, meet the great opportunities presented to the Church in that large portion of Azerbijan still open to Mission work.

5th.- That, while the Policy of Centralization in Tabriz is favored, it should be of such a nature as to mean not solely the strengthening of the local Evangelistic, Educational, and Medical institutions, important as this may be; but of such a nature as to strengthen, and result in the development of the work, both in Tabriz, and in the great Out-Fields, where there are such open doors of opportunity and service, and which give promise of such rich spiritual harvest. It is recognized that every institution that is bulwarked and strengthened in Tabriz so that the out-put of Native Evangelists, Preachers, Christian Doctors, Nurses and Teachers is increased, is a direct contribution to the solving of the "Out-Field" problem.

Following this, the following allocation of personnel is recommended. As the object of this letter is to discuss the Medical Work of the Mission, we only give here the recommendations affecting Medical Personnel.

I - Concerning Missionaries on the field <u>now</u>. <u>Present</u> allocation.

1,- Dr. and Mrs. Cochran, Tabriz; language study, hospital and relief work.

4,- Rev. and Mrs. Muller,(M.D.), Tabriz; Misssion and relief work, Medical Work for women.

The Mullers are former Urumia Missionaries, and the Cochrans have recently come out, assigned to Urumia Station.

II - Allocation of Missionaries <u>not now</u> on the field.

1,- Dr. and Mrs. Packard, Tabriz, at once for enlarging Medical Work in West Persia. (Reasons given more fully in report of Medical Committee , to be quoted later)

2,- Dr. and Mrs. Ellis, Zinjan, for opening up work in that center.

3,- Miss Burgess, nurse, Tabriz , in connection with enlarged Medical Work.

4,- Mrs. Bertha Cochran, Tabriz, Hospital Matron in connection with the enlarged Medical Work.

(These are all former Urumia Missionaries.)

As to the <u>future</u> allocation of some members of our force, it is further recommended that the Mission consider, when they can be relieved of their present assignments, the following reassignments:

1,- Rev. Mr. & Mrs. Muller, (M.D.), to Zinjan, to be associated with Dr. and Mrs. Ellis in opening up that center.

Quoting again from the same Committee's report:-
"In regard to the action taken by the Executive Council of the Board concerning Dr. H.P.Pachard, mentioned in the Board letter of August 25th, 1921, as follows, 'Inasmuch as the way in not clear to reopen Urumia, West Persia Mission, and as Dr. H. P. Packard is willing to assume charge of the medical work in Kermanshah, East Persia Mission, it was voted, with the concurrance of West and East Persia Missions, to assign him and Mrs'Packard, to Kermanshah; Dr. Packard to be in control of the Board's medical work there.'

West Persia Mission would reply: that after prayerful and thoughtful consideration, and in view of the great opportunities for service not only in Tabriz , but in all Azerbijan, West Persia Mission feels that it cannot concur with East Persia Mission in approving the action of the Board to assign Dr. and Mrs. Packard to Kermanshah, Dr. Packard to be in control of the Board's medical work there. West Persia Mission is urging Dr. Packard and Family to come on to Tabriz, and is so wiring and writing to him at Bombay and Bagdad. Copies of wires and letter as well as reports of Medical ## #### and Mission Force Committees together with all Annual Meeting Minutes are herewith inclosed."

This is the end of the portions of the Mission Force Committee's report that deals especially with the Medical force of the former Urumia Station.

In the report of Annual Meeting's Committee on Medical Work, the following quotations bear upon the plans for the future of the personnel,and of the work that Annual ##### Meeting plans for them to do.

" A Board letter just received tells us that Dr. and Mrs. Packard are soon to sail, and much as we appreciate the need for medical work in Kermanshah, and the appeal the place, work, and people must make to them , we want to express it as our opinion that our own work here in Azerbijan needs them, and that they be urged to come on up here. Much prayerful consideration is being given to the assignment of our force, and we long to have them among us with their qualifications of experience, and language,and evangelistic zeal, fitting them so admirably for the work here. It is no small work we would ask them to do, though we cannot yet hold out hope of anyone returning soon to Urumia. We feel that there is work here for Dr. Packard, and Dr. Ellis too : by here, not just in Tabriz, but in our field. We long for their presence and their counsel and prayers in the ~~in the~~ work to be undertaken. We recommend that a cable be sent to Dr. Packard urging him to come to West Persia as soon as possible."

"We would note what was said in a Board letter about Miss Mary E. Burgess. We are glad that she is returning to the field. We would ## urge her to come on at once to Tabriz, and would repeat the request already made by cable to the Board urging the appointment of Miss ## Wilma Pease. The present needs of the Hospital, and the approaching furlough of Miss Wells, make us ask for both of these nurses as soon as possible; and the plan for greatly enlarging the medical work will require at least the three nurses when Miss Wells returns."

" Last years report referred to the opening of a dispensary in a new center in the city. We would approve of this, as an opening in some little touched district, if connected with a reading room,and definite evangelistic work."

"We hope that with the return of Dr. Dodd and others, that the Board will still listen to our appeal for another medical man for touring and evangelistic work, and a lady physician, that we may be enabled to enlarge our work throughout Azerbijan, sending help to other places."

" The Medical Comm. discussed favorably the possibility of establishing in Tabriz a well equipped, up-to-date Hospital, with Medical School and Nurses Training Classes. We realize that this is a big thing to suggest, but the needs of the field, the size of Tabriz, and the opportunity to make this plant serve much of Persia, are facts that make us feel that this would not be too great a thing to ask.

Our thought is that such a training center in Tabriz would make it possible to train as physicians and nurses , young men and women, sent from other Stations, making this the Medical Center as Teheran is to be the general educational center.

We believe that Westminster Church, Buffalo, which has supported the Medical Work in Urumia Station, would welcome the challenge to undertake such a work; a modern well equipped plant that would enable them through it to become an effective evangelistic agency for the whole of Persia. We believe that Dr. Holmes, the pastor, would be interested to be approached in regard to such a plan, to be in addition to the Urumia work as carried on with two doctors and a nurse.

Dr. Holmes has expressed his desire to visit Persia again when things should be more normal, and the suggestion that we cable Dr. Holmes fully our suggestion, and urge him to come here via the Caucasus, to meet Dr. Speer and the Mission in conference concerning the matter, is worth considering."

The above comprise the actions taken by the Annual Meeting. The general proposition to enlarge the Medical Work of our Mission was received with enthusiasm. The needs of our own Mission were reviewed more thoughtfully, perhaps, than usually, because of the conditions that prevail along the border to the west, which make it seem as though our efforts would have to be centered elsewhere for the prsent. We have a given number of Missionaries assigned to West Persia Mission, and there are those in East Perisia Mission, and perhaps elsewhere, who are inclined to think that because Urumia is closed we will have a surplus of Missionaries, with no needy places in which they may work. Many of us, returning from America, have passed through other Missions. There are probably no Missions where there is a feeling that all workers desired are available. In many places there is much need. It has been difficult for some of us to pass these places by, but we have been assigned to the West Persia Mission, and feel a responsibility for its evangelization, and we know something of its needs that outsiders cannot know.

Until now we have never been able to occupy more than two stations, Tabriz and Urumia. This is because we have not even been able adequately to man these two. It is not because there are not others as needy, right here in our own Mission. We made a more intimate survey of these needs, in order to more effectively place the missionaries we have at our disposal, and to know what others we needed. There is no medical work at present at any other town but Tabriz in our Mission. In all the history of Christian Missions, Medical Work has been known to be a powerful agency for evangelization. We want to make this branch of our work even more effective. The need and the opportunity are abundant and evident. We want to be farsighted, and plan for the future of our work. This is often difficult in the Mission Fields, because money and workers are so difficult to get, that usually only the barest necessities in personnel and equipment can be secured.

In our whole Persian field there is no Medical school. In Urumia young men have been taught by the Mission doctor. In Hamadan the Mission doctor has also had a medical class, but that has been discontinued. In Teheran there has also been such opportunity for young men to learn from the Missionary doctor. I am not sure what

is being done in that line just now. I am also not sure what the Missions of the C.M.S. in Southern Persia are doing in that line, but as far as I know there is no Medical School in all of Persia.

It is the custom here for young men to learn from other doctors, who have themselves learned from some former doctor. Some have gone to Europe or America to school. Many of the best doctors are those who have been taught by the Mission doctor.

This Annual Meeting took the position that it would be very desirable for our Mission to start and develope a modern plant here in Tabriz, consisting of a well equipped Hospital, a Medical School and a Training School for Nurses, that would be available for Persian boys and girls from all over Persia. We feel that it is desirable to train native doctors and nurses who will be able to care for their peoples physical needs , as it is our desire to train up evangelists and Bible women to preach to and teach the people of religious things. This will enlarge the scope and influence of our Christian efforts, for we will have these young men and women under our influence for several years, and will try to instill into them the Christian methods that are so lacking in the practice of the local doctors. In a country of nine or more million people, where disease is so prevalent, one good medical school is not excessive.

Tabriz is an ideal location. It is at least the second largest city of the Empire. It is the greatest commercial center; is on the railroad to Europe, thereby making it easier to get supplies, (if Russia ever settles down), and lastly we already have the beginnings in the form of a hospital and grounds; and the present conditions have made the doctors available. Is it not reasonable that now when we are planning for the future location of our doctors, that we should give most serious consideration to this desirable project?

This is a city of almost, if not quite 300000 people; our city covers a large area, we cannot reach all parts from one or two centers. It has been proposed several times that we should open another dispensary in a distant part of the city. This would mean to put that in charge of one of our dostors, and at the same time make the hospital available for him for the care of his patients, and for the teaching of his classes in the medical school.

The present work in Tabriz consists of the general medical Dispensary under the direction of Dr. Vanneman, who has been the leading physician in Tabriz for many years. He sees and treats all general medical cases that come, each week day morning, and has a very extensive consultation practice afternoons. At the edge of the city about fifteen minutes' walk from this dispensary, is located the Mission Hospital, and three residences, the former built in 1914, and two of the residences built in 1915. There is room on the grounds for several other buildings, and good vacant ground adjoining, if we should want to purchase more. The present hospital building was the first of its kind in Tabriz, though there had been a small woman's hospital here in the time of Dr. Mary Bradford. We built this hospital to accommodate both women and men. The total capacity is about forty patients. Much of the room had to be given up to such necessary departments as dispensary for men and for women , drug room, operating rooms, office rooms, supply rooms, ets., which would be necessary in either a large or a small hospital. We have found that we are too limited, and have no space especially adapted for the care of maternity cases, for children, nor for our pupil nurses. The Board has recently appropriated 11000 dollars with which we propose soon to add a second floor to the present building, all of which is now on one floor. In this floor we hope to arrange for the needs above mentioned, and probably more than double the capacity of the hospital, for some of the space used below for administration, will above be available for patients' rooms.

Since its opening in 1915, in the midst of the war, this Hospital

has had a difficult time to keep going. In the first place it was poorly equipped, because it was impossible to get things out during the war. It was very difficult also to keep up supplies needed. We had only about sixteen beds all during the war. In 1918, at the time of the Turkish occupation of the city, the hospital was looted, and it was necessary to start all over again with such equipment as could be collected from here and there in the city. In 1920 when all foreigners were advised by the Consuls to leave the city because of an imminent invasion by the Bolsheviks, it seemed the wisest thing to sell all the hospital equipment and supplies, and it was necessary to do this at very low prices. It was a great loss. This last summer we opened again with such equipment as could be gotten from the retiring British Army , a few things that were brought out from America, and what could be found or made here;all of which we feel is very inadequate, and must be largely replaced whenever the roads open up, and supplies can be brought in.

The last Annual Meeting approved of a request to the Board that $20 000,00 be appropriated for the re-equipping of the Tabriz Hospital, this to include not only the general equipment for the present building and the new floor, but also such special equipment as X-Ray, Laboratory, Electric Light Plant, and probably Drug Room. Of this amount the Annual Meeting appropriated 3000 tomans from unused funds, to be available immediately, in order that the hospital might keep going.

The Tabriz Medical Work has always been self supporting. That is, the Board has not given us any appropriation for this work, aside from the salaries of the Missionaries. Annual Meeting approved of a request to the Board for a regular appropriation to this work , of 3000 tomans. There are a number of arguments to show that it will be impossible to carry on our work as it is planned, and to be the help it should be to the people of this section, without our having more of an income than we can gain from the fees that we are able to collect.

It is our hope to add to our plant as we are able. If we are to develop such an institutions as we have outlined, there will have to be additions, and some expenses that are now too uncertain to be put into figures. It is our very earnest desire to have as many of our Mission Medical force as possible on the field when Dr. Speer makes his visit here this spring, in order that we may go over the whole matter as carefully and as wisely as possible. Naturally the item of financial support is a very important one, and we cannot go very far with plans for an enlargement of the Medical work, if we are not assured that we will have funds. If we cannot afford to have a good, modern, well equipped, large institution, then we should not make any advances, either in buildings or addition to personal, nor enlargement of plans. And yet it is very difficult for us to meet the demands of our field, and even of this city , with the present arrangements.

The Annual Meeting had a hope that, in view of all of the circumstances, Westminster Church would be willing, and glad to support such a work here as we have tried to outline here. We think the possibilities are very large. We do not plan to leave Urumia unoccupied, if the time comes when it can be safely occupied, but the general feeling is that the center for such an enlargement of the Medical work as we are planning, should be in Tabriz, rather than in some of the other stations that may be opened from time to time. Such medical personnel and equipment as are needed in the various other centers, will be taken care of as those centers seem to need.

Let me say again that the plans and hopes we have, are those of West Persia Mission, as expressed in Annual Meeting, at which the Missionaries of both Urumia and Tabriz participated. This letter is intended to represent to you the desires of this Mission as a whole.

No doubt you will also receive letters from some of the Missionaries who know you more personally. A copy of this letter will be sent to Dr. Packard to meet him on his way to Persia.

West Persia Mission desires to extend to you a very earnest and cordial invitation to visit its Mission at your earliest opportunity, and to join with us in planning for greater things in our ~~###~~ development of the Medical Mission Work . It would be very fine if it could be possible for you to be here at the time of the visit of Dr. Speer in March. That time is very close, and such a visit would probably be impossible now, but please give the matter of a visit your consideration. Even now it would be possible to come out through the Caucasus.

If Westminster Church desires to support a large, necessary medical enterprice, which seems to offer opportunity for far reaching good to a large number of needy people, we believe that the possibilities here would meet that desire. At least the Mission has no more promising prospect to offer along medical lines.

We earnestly hope that you will give these plans your serious consideration, and lay them before your people at your earliest opportunity.

With best wishes for a Happy New Year, and for God's blessing upon your own work;

Very sincerely yours,

(Mrs. H. A.) Laura B. Muller.

Chas. S. Lawrence

J. Cochran

The beginning of the paper entitled URUMIA STATION is corrected to read:

It is almost four years since the missionaries of Urumia Station were expelled from their field by the Turkish army.

In February 1919 and again in April 1919 Dr Packard visited the field and the few remaining Christians. On May 2, 1919 Dr and Mrs Packard and family and Dr Ellis returned with the purpose of remaining; Dr Ellis remained a few weeks; Dr and Mrs Packard and family and a residue of Christian natives after the massacre of May 24 were brought back to Tabriz by a rescue party in June. Since the visit of the rescue party four missionary visits have been made. [Dr Packard accompanied General Beach of the British army in July 1919; Dr Ellis and Mr Muller of our mission and Mons Franssen of the French Roman Catholic Mission visited the place in September 1919; Mr J.C.Wilson and Mr Muller in February 1920; and finally Mr J.C.Crothers and Mr Muller in October 1920.]

In 1919 the influence that proved hostile --- etc.

URUMIA STATION.

It is almost four years since the missionaries of Urumia Station were expelled from their field by the Turkish army.

In April 1919 Dr and Mrs Packard and family and Dr Ellis returned with the purpose of remaining. Dr Ellis remained a few weeks; Dr and Mrs Packard and family were brought back to Tabriz by a rescue party in June of the same year. Beside the visit of the rescue party three missionary visits have been made -- one in September 1919 by Dr Ellis and Mr Muller of our Mission and Mons. Franssen of the French Roman Catholic Mission; the next in February 1920 by Mr J.C.Wilson and Mr Muller; and the last in October 1920 by Mr Crothers and Mr Muller.

In 1919 the influence that proved hostile and that made the reoccupation of the Station a failure was the local Persian influence (probably inspired by Persian government officials). In 1920 the Kurdish power became dominent and also became hostile toward the Mission, probably because of a supposed connection with the Assyrian refugees who under British tutelage were fighting Kurdish forces northward from Mosul; the local Persian feeling became less hostile toward the Mission during the year. In 1921 the Kurdish power completed the spoilation of such local Moslems as had attempted to remain in Urumia.

During most of this time our Mission has expected to reoccupy Urumia eventually and has accordingly assigned work of a temporary character to the few Urumia missionaries on the field, and has in the main refrained from using Urumia appropriations for permanent advance work. The actions of last Annual Meeting, however, indicated the Mission's doubt as to the wisdom of continuing to make our plans on the basis of an early reoccupation of Urumia Station on the former scale. Urumia Station's share of the last increase in appropriations was transferred to the work of Tabriz Station; certain Urumia missionaries were assigned to definite work in the outfield of Tabriz Station, and the two Stations were ordered to function as one for the present --- retaining, however, for the purpose of convenience two sets of appropriations and two treasurers.

In presenting this paper to the Station I do not wish to be understood as committing myself irrevocably to the policy outlined, but rather as presenting a plan which with our present light seems a wise one, and which we should have fully criticised during the Secretarial visit, inorder to enable us to revise it and act on the basis of the revised program.

I start with the following assumptions:

1) Ismael Agha's present attitude toward our Mission is not friendly.
2) It is unwise to make another attempt to reopen work in Urumia so long as the Persian war against Ismael Agha centers about Urumia.
3) The Persian Government will in its own way probably regain control of Urumia within the next two or three years.
4) The Persian Government will willingly tolerate us in Urumia when it is again in control, especially if that time comes while our relief activities are fresh in their minds.
5) The Persian Government and the local Persians will not in general interfere with the return of Christians whose homes were formerly in Urumia.
6) The return of Christians will give rise to many complicated legal questions of property ownership, old debts, inheritances, etc. both among Christians and between Moslems and Christians; and possibly troublesome criminal cases may also arise.
7) If Christians reenter Urumia at all and are granted moderate justice there will be a gradual return of Assyrians to their ancestral home.
8) It is not possible for us to relinquish our responsibility for the Kurdish field to the Lutheran Mission in Soujbulak.

9) Urumia is not necessarily the best center, but a good center from which to do Kurdish work.

The problem of Urumia Station may be treated under the following heads:
Missionary personel,
Estimates and Appropriations,
Former Work,
Propetty.

MISSIONARY PERSONEL.

The following missionaries are at present designated as missionaries of Urumia Station:

Dr and Mrs F.G.Coan
Dr and Mrs E.W.McDowell (temporarily in the pay of N.E.R.)
Dr and Mrs Eli T. Allen
Mrs J.P.Cochran
Mrs W.A.Shedd
Dr and Mrs H.P.Packard
Miss Edith D. Lamme
Mr and Mrs Hugo A. Muller
Dr and Mrs W.P.Ellis
Miss M.E.Burgess
Miss Marie Gillespie
Miss Edna B. Guild
Mr and Mrs Livingston Bentley
Mr and Mrs Leroy Y. Dillener
Dr and Mrs J.P.Cochran
Mrs Florence Smith.
Total of 25 missionaries.

Of these, only ten (including Dr Packard and Miss Lamme, who are enroute) are within the geographical bounds of their own Mission; six are in America; two are in Mesopotamia; seven are detained in the East Persia field.

In order to reopen the Station as soon as political order is restored the following personel would constitute sufficient force at the start:

2 One Evangelistic Missionary and his wife,
One Educational Missionary and his wife,
2 One Medical Missionary and his wife,
2 One Educational Lady Missionary,
One Evangelistic Lady Missionary,
all to know Turkish.

If any considerable body of Assyrians return soon, a Syriac speaking clerical missionary, if available, might be added to the force.

Such a force should be kept ready to reoccupy the Station, working meanwhile in Tabriz and Tabriz's outfield.

If native Christians do return to Urumia (as is anticipated) missionaries should not take up their residence there until a consul or other official representative of an European power, competent to handle the legal complications that will arise, is there; or until it has become abundantly evident that the Persian Government can handle the situation. It is better that the Station be left unoccupied than that the Mission and missionaries be placed in a position that will thrust upon them the responsibility for obtaining justice for the returning native Christian population. (A corollary to this statement is that pressure should be brought to bear to have a foreign official

sent to Urumia empowered to insist on justice in cases between Moslems and Christians.

Where shall the rest of the Urumia missionary force be placed? In the absence of convincing arguments to the contrary they should be placed in needy parts of the West Persia field. Geographically West Persia field has been definitely defined. From the point of view of past work West Persia field also comprises the Assyrian and Armenian refugees in Hamadan and Kermanshah and Mesopotamia.

Priority of claim should probably be given to that part of the field which is at least for the present in East Persia Mission's field and in Mesopotamia, inasmuch as failure on our part to meet the demands thre will pace upon sister missions responsibilities which they are not in a position to accept.

One Syriac speaking missionary and his wife should continue to serve in Hamadan. This would naturally be Mr and Mrs Bentley; and since Hamadan Station and Mr Bentley have expressed it as their opinion that the bulk of the Assyrian people are settling around Hamadan, and since East Persia Mission has repeatedly urged and the Board has conditionally approved the permanent transfer of Mr and Mrs Bentley, it seems unwise for us longer to withhold our approval of the transfer.

The work for which our Mission has definite responsibility in Mesopotamia is that part of the Assyrian population which is gathered in Mosul and in the region northward from Mosul. The Assyrian refugees in the city of Bagdad are probably there only as transients and can be overlooked in a broad missionary plan. The "Mosul and northward" work calls for a young man who is an evangelist with organizing ability, and who either knows Syriac or is prepared to begin the study of Syriac. This man should be expected to work along with Mr McDowell and to continue Mr McDowell's work. Side by side with him should be another evangelistic man whose first language should be Kurdish. It is difficult to see how any of the missionaries on the present Urumia Station force can adequately meet the requirements of this call. Any assignment made to Mosul from the present force would probably be only in the nature of a make-shift.

All the Urumia missionaries not assigned to Hamadan and Mosul should be assigned to work in the unworked portions of our own geographical bounds. If East Persia Mission has erred in expanding her work more rapidly than her forces warranted, it may also be said that our own field has called for expansion more rapidly than we have expanded. The few Urumia missionaries now available for new work in our own field should be sent without further delay to that work.

Dr and Mrs Coan might with great profit remain in the work for Assyrians in Hamadan so long as East Persia Mission believes their services are required for the Assyrian work, but as soon as Mr Bentley can take over the entire work Dr Coan should return to his own Mission.

ESTIMATES AND APPROPRIATIONS.

Urumia appropriations should in general be used by missionaries who were originally designated for Urumia. The new estimates, as far as possible, should indicate the new work as planned for, and the Board should be asked to hold for rehabilitation purposes the balances that may remain unused at the close of the year.

Whatever funds may be released by a regular annual decrease in contribution toward the Assyrian work should be added to the appropriations for work for Moslems.

Appropriations for the Assyrian work in Hamadan should be included in West Persia Mission's appropriation, and West Persia Mission should divide with Hamadan Station on a per capita basis (counting all Assyrians of whatever faith). If and when Hamadan and West Persia Protestant Assyrians become ecclesiastically reunited the entire appropriation should be turned over to representatives of the combined church organization.

FORMER WORK.

Assyrian People.

Under this heading the work for the Assyrian people might well be considered first. It includes (1) church work, (2) primary education, (3) higher education, (4) literary work, (5) legal matters,(6) relief and rehabilitation problems.

(1) The Mission should remove its hands once for all from administration problems within the church (including the determination of preachers' salaries and the payments of salaries), and should give advice as sparingly as possible. The Mission should leave to the Church also the employment of Bible Women and evangelists for their own people in Persia.

As for finances, it must be admitted that a people who have been obliged to live on free relief for a number of years are scarcely in a position to assume a financial burden now which they had not assumed in their prosperous days. Should not the Mission lay out a program for an annually decreasing contribution to the work of the Assyrian Church, the contribution at the start representing a generous part of their present budget and decreasing so as wholly to disappear at the end of five or six years. If the Church fails to raise from its membership the increasing contribution needed as our contribution decreases, would it not be wise to advise the Church to appeal to the Assyrian Protestant congregations in America?

(2) In regard to schools for elementaryeducation -- say for a four years' course -- I am inclined to believe that a similar financial program should be laid out, extending, however, over a longer period -- ten years at least. These schools should be under the direction of the Church, and teachers should be employed and paid and the schools administered by representatives of the church.

(3) Higher education could well continue as a part of the work of the Mission (East Persia Mission within her own geographical bounds and West Persia Mission within her own geographical bounds). Assyrian pupils should be enrolled in the institutions of higher education on the basis of exceptional ability and future usefulness; and tuition should be charged according to the pupil's ability to pay.

(4) The body of Syriac literature which was the product of 90 years of work has been largely destroyed and the Mission should help liberally in any plans to restore and extend this literature.

(5) Legal matters connected with the rights of Christians have already been touched on under "Personel." During the period of exile and poverty legal matters are held in obeyance, but when refugees return to their own lands and begin to save money, legal cases will probably increase greatly. They should be handled by persons other than missionaries.

(6) Relief work is a passing phase of missionary work and does not need to be considered here more than to emphasize two points, viz., first, that it is almost impossible for a man to do satisfactory missionary work if he is known to have relief funds in his charge; and second, it is doubly trying for a missionary to administer funds when they are on the wane.

In the absence of more detailed information regarding the mountain field work it is difficult to discuss the subject, but it appears that it can at present be best managed from Mosul. The work for Mountain Assyrians should not be subjected to the same restrictions as the work for Persian Assyrians, but every effort should be made to build it up on a self-supporting and self-administering basis.

Moslem Work.

Evangelistic work for Moslem refugees from Urumia is a proper responsibility of the Urumia missionaries in Tabriz, and will form a nucleus for the Moslem work in Urumia when it reopens.

Press.

Steps should be taken at once to arrange for sending out Press machinery through the Caucasus. The Press should be located in Tabriz and should be prepared to print Turkish, Persia, Kurdish, Syriac, Armenian and English.

PROPERTY.

While the Mission can do nothing at present toward reclaiming its property in Urumia City and Urumia Plain, it should not relinquish its claim to any of it, but expect eventually to occupy such property, or to hand it over for Christian use.

Prepared for the Secretarial Visit,
Tabriz, March, 1922.

Adopted by Station Jan 11

Your committee appointed to prepare for the Secretarial Visit begs to submit the following recommendations:

(1)That we ask Mr. Pittman to meet Dr. Speer and his party at Zinjan and accompany them to Tabriz;and also that we ask Dr. Packard and family to proceed to Zenjan and look over the field and from there accompany the party to Tabriz.

(2)That inasmuch as it has been many years since an East Persia missionary has visited the West Persia field and inasmuch as we would like our East Persia friends to become better acquainted with our work we earnestly invite East Persia Mission to send one or more delegates with the Board Deputation.

(3)That we accept the invitation of Mr. and Mrs. Muller,Mr.and Mrs. Dillener and Miss Gillespie to entertain Dr. Speer during his stay in Tabriz;and Miss Peaber,Miss Johnson and Miss Pease's invitation to entertain Mr. Carter and Mr. Welles.

(4)That a room in the Vanneman house be designated as a private office and conference chamber for Dr. Speer's exclusive use.

(5)During one of the first days of the Secretarial Visit calls should be made on the Governor,Kyarguzar and Foreign Consuls,and an opportunity should be provided for the return calls.

(6)That each missionary home be given an opportunity(according to a plan to be arranged later)to entertain the secretaries for a meal and to have such brief conferences as would naturally develope in the home.

(7)That about the second and third days of the visit every missionary in charge of a department arrange to show the work of his own department(according to a plan to be worked out later),giving opportunity for brief private conference on the work of the department.

(8)That we set aside one or two days for addresses by the Secretaries on Mission problems,followed by conferences with the Mission.

(9)That we suggest to our native brethren that they invite Dr. Speer to address their congregations on the first Sunday of his visit.

(10)That in addition to other devotional services that will be held during the visit,we request Dr. Speer to conduct a communion service toward the close of the visit.

(11)That we suggest that Dr. Speer and Mr. Carter set aside a half-day for private conversations with native preachers,officers in the churches and teachers in Mission schools.

(12)That one afternoon from four to six o'clock be given to a public reception.

(13)That we would like to hold a Memorial Service for Mr. Jessup in which Dr. Speer should have a part if it seems advisable.

(14)We recommend that the Mission request the secretaries to bring up for consideration at the conference with the Mission the following subjects(and also to give opportunity for individual missionaries to present any subjects in addition to these which they think require the

1. Request to a station
2. Let to station asks on their return
3. Make is a complex station for journey
4. Make a tender with fixing which

2. Journey.
(1) Station for tickets, charges paid - but they intend to go by another route
(2) Station says that will appear best when the journey is undertaken
(3) Station in the event of journey through other Act
that want to return / any person to be met with?

attention of the conference):

(a)Relative emphasis to be placed on different departments of work.

(b)Readjustment of Urumia and Tabriz Estimates and status of Mountain Field Estimates.

(c)The wisdom of continuing to plan in the hope of reopening Urumia Station.

(d)Mosul as a part of West Persia Mission.

(e)Relation between Dutch Reformed and Persia Mission.

(f)Practicability of American Board's taking up missionary work in the Caucasus.

(g)Necessity for the release of West Persia Missionaries from relief work.

(h)Rehabilitation appropriations--meaning and scope.

(i)More adequate occupation of Azerbaijan field.

(j)The Kurdish field and problem.

(k)How best to transfer to East Persia Mission the Assyrian work there.

(l)Opening of new centers in the city of Tabriz.

(m)Policy regarding converts from Islam: Separate organization, Period of probation, etc.

(n)Policy toward Assyrian Evangelical Church.

(o)Policy toward Tabriz Protestant Church.

(p)Proposed enlargement of Tabriz Medical work and possibility of securing Westminster Church's support of it.

(q)A Mission Press in Tabriz.

Very respectfully submitted,

Mark Adams
Keller
Peters · Packard Comm
Jones · Morgan

Near East
Pacific Ry
Japan - N. Am. Union College
China - N. Com. N. Pacific etc. N. Central Com

India:
Conference · Relations. Non-relevant.
N. Indian work - Low caste movement. Centre for Miss.
Education · Govt. relations · comm. · Miss. Schools.
Missionaries. N. Among converts & inq.

Persia
Mesopotamia
Kermanshah
Meshed
Teheran
Resht
Kazvin - Zenjan

N. Assyrian Problems: Q. re '17 Refugees Baptisms

Dom. Missionaries
1. N. non Moslem Opportunity.
N. Lebanon - Syria
Egypt
2. N. beyond new Syria
Iraq
Persian Gulf
Egypt - Mediterranean
3. N. only Christian Church Eng - and Abroad
4. N. Arabian Trans. & Bible Soc
Board of Palestine
Miller in Arabia & Arabic
5.

Home problems
1. N. Individual Decision
2. Candidates for future
3. Finance & authority · Appointees. Bd. - Mission
4. N. Religious Education at home
Y. Helpers abroad
Summer Schools Letter

Hrsg. Fachbeirat
1. N. d. Chemiker-Ausschusses
2. Comité de la Presse
3. Fachbeirat für Chemie, Physik und Technik
4. N. des Reichsverbandes der Deutschen Presse

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OUR MEDICAL AMBITION
in
WEST PERSIA MISSION.

We who are engaged in the Medical branch of our missionary work have the ambition to provide alleviation of bodily suffering for the needy people of our Mission, to the end that they may learn of the love of Jesus for them, and accept Him as their Savior.

This form of missionary work needs no defense. Its history is its justification. As teachers of a religion of love and compassion such as Jesus lived and taught, and in endeavoring to follow in His footsteps, we cannot ignore the appeal of physical suffering. The indifferent can avoid our evangelistic services, and the fanatic can refuse the company of our evangelists, but they will all call our doctors, or come to our dispensaries and hospitals when they are sick: and there is much sickness amongst all classes.

Evidence of their need and desire for our services is not wanting. We have heard how much the British Army doctors were in demand by the people of Zinjan,when they were stationed there a short time ago. In making the journey back to Tabriz recently the mission doctors have had many appeals in the villages and along the road from those who were sick and had no doctor within their reach. Only a few days ago a Moslem who had spent a great deal of money with the local doctors in Khoi, brought his sick brother to Tabriz for treatment. After saying many uncomplimentary things about their own doctors, he besaught us to try to arrange to have a Christian doctor located in Khoi.

To us who are engaged in this department of our work, the question is constantly before us,"how can we best realize the ambition we have for our medical work in West Persia Mission ?".

The supply of money and force too frequently limits the carrying out of desires in missionary activity. We are frequently, even usually, compelled to attempt by some means or other to do what we see there is to be done, in a very inadequate way. What should be done, is left undone entirely in most of our field. The part that we are attempting to do, is often not well done for the same reason.

For the number of population that we have in our mission, in the U.S., there would be about three or four thousand doctors- mostly well trained. In West Persia Mission , outside of Tabriz we have probably not more than two doctors who have ever been in any kind of a Medical School. In Tabriz there are more, normally, and just now the troubles in Russia have driven many here for temporsry refuge. In normal times Tabriz has about one doctor trained in some kind of Medical School to each eight or ten thousand persons. We have <u>many</u> native doctors who have been more or less trained by other native doctors, and in many cases it is as necessary to protect the people from these as from disease.

Considering the size of our field in area and population, the difficulty of travel over many parts, the scarcity of well trained local doctors, the prevalence of disease and ignorance, and the value of medical mission work to the missionary cause, we believe that we should aim to place missionary doctors, or recognized evangelical native Christian doctors, when available, in towns so situsted over our field, that the whole could be frequently covered by them on tours, and some missionary doctor be within approximately two or three days' journey of any part of the field. This would perhaps mean a mission doctor established at from four to six points outside of Tabriz. These doctors should do much medical touring, preferably with an evangelist, and the tours could frequent and short due to the limited size of the doctor's territory. This latter, from a doctor's point of view would be desirable. At his home town the doctor's equipment should in each case correspond with the needs of his work. It might not be the same in each case, but the minimum equipment in each center should be a dispensary, and

enough room and surgical equipment in connection , to enable the doctor to care for at least emergency surgical cases. Delay in the care of surgical conditions is one of the most disheartening things with which we have to contend; and where doctors are not educated or equipped to do it they feel that something must be done to satisfy the patient's desire for help, so the people are deceived by being given ointments or internal treatments. The missionary doctor should ##### discourage the continuance of such practice by showing the right way.

It is not, however, intended that large hospitals should be encouraged to develop in all these centers. All patients who can reasonably be advised to do so should be sent in to our larger hospitals, equipped, and intended to receive all who need care. These latter general hospitals should possibly be three in number, and,I venture to suggest,should be located at Tabriz, Zinjan, and Urumia if or when that station can be opened.

There are many details in these plans, and hopes, that it is difficult now, in this paper, to put down in writing. Among such are the personnel, how soon a hospital should be opened in Zinjan, especially, and in Urumia after work is begun in those places. The size of such hospitals when opened, the support, and other forms of mission work to be associated with the medical. It appears,for various reasons, that these are the best locations for the larger institutions which we should have to take fairly good care of the medical needs of our Mission. The proceedure, or policy of the mission, on opening new work, of course, would be followed in starting the work in these centers, and the proceedure in each case would probably be different, because of the past of each being different.

As earlyas justified by opportunity and events these hospitals should be allowed to be well equipped, and prepared to do all good ; up to date medical work in all branches.

The work that would be undertaken at Urumia would probably better be undertaken by two mission doctors, or at least should be so provided for early after reopening, because of the probable demands that will be made upon the doctors, due to the extent of territory tributary to that center, and the previous history of our work there.

If these three centers are to be developed to care for the major part of the hospital work in our mission, we should have an American trained nurse, and a lady physician at each of these three centers.

It should be unnecessary to offer any arguments to support the simple statement that wherever there is a real hospital, there should also be at least one trained nurse. It is also just as unnecessary to defend the statement that in any of our Moslem centers where we have a station, we should have a lady physician actively engaged in practice. We should then soon have for the three centers mentioned, three lady physicians. They could do much touring, though at their home towns they would no doubt be kept quite busy. There is a great need, and so an opportunity left untouched if we do not have lady physicians, for though the Moslem women are perhaps coming more and more to our men physicians for some things, they are not coming to us when they need us most, and I feel sure that they will not come for a very long time.

Work at the various smaller, as well as at the larger centers should be fostered and developed, according as in each case there is evident growth, and need for equipment, personnel or other support. Such places as Khoi, Ardebil, Maragha, Mienah, Sain Kaleh, Bejar, and perhaps others come to mind as possible centers for work in attempting to cover our field; and who can now tell just how ppportunity may open or the work develop to make any one of such places a fruitful field with our efforts.

While, as was said, each, especially of the larger centers should be allowed to develpp its medical work as there is need and justification, it has seemed to us as was pointed out in last Annual Meeting,

that our chief medical center for the Mission should be at Tabriz. This is the largest city in the Mission, and at least second in size in the Empire. It has a fairly central location in our field, and has the only railway to the outside world as yet, which may someday be of value in bringing in our supplies. All roads, such as they are , lead to Tabriz. The people naturally look to the large city for large and high class institutions, from which to get the highest grade of anything.

Just what should constitute the make up of such a medical center is yet to be decided, but Annual Meeting accepted the proposal that we should develop a strong institution here composed of a modern, up to date hospital, with medical classes for young men, and training school for nurses, feel that we could do a great deal for Persia, in our Christian influence upon, and training of these young Persian men and women to go in turn to minister to their people.

In the first place it is evident that in a city of this size and importance, a large mission hospital has a open field for usefulness and influence. We have now a good beginning, and are enlarging. We have land and a good location. The personnel is available.

There are few Medical Schools, if any,in Persia. Quite a number of Persia's best native physicians have been educated by our Mission doctors at various stations. Some of these are no longer giving such classes. None at all in this Mission.

Is it unreasonable, in view of the need for well trained doctors, that there should be at least one such medical school in northern Persia, if not in all the country ? Is there a more appropriate place for it ? We think there is not, even in Teheran. We know that medical schools have been established in some of the other non-Christian countries, resulting in much good to the people. Are the conditions different here to the extent that it would seem that the money and work to be expended in this way, would give better results in forwarding the cause of Christian Missions, if expended in some other way ? We think not. Certainly Christian nurses and doctors are needed amongst the people of Persia. Is there a more likely way of these being provided if our mission does not train them, or do we have no responsibility in this matter ?

In connection with our medical work here, it seems desirable to cover the needs of Tabriz and its surrounding villages more efficiently. Dr. Vanneman conducts his well established general dispensary in one part of the city, and has a consultation practice which takes him throughout the whole city. We have the hospital in another part, though not far distant; where chiefly surgical and maternity cases are taken, and corresponding dispensary work done. The hospital is about to be enlarged to about double its capacity, and the associate doctor at the hospital should soon be available to help care for the added work there.

We have recommended that a general dispensary be opened in another distant part of the city, by one , or more of our doctors, when the force will permit. Our present work is not centrally located, and much especially of the Moslem population,is far removed from us, and knows comparatively little about us and our work. We are especially out of the reach of many of the poorer people.

We need a doctor for touring to the nearby villages, at least. This has been recognized by previous, as well as the last Annual Meeting. Perhaps the touring doctor could relieve the one of the city doctors for touring some of the time, but it is difficult now to close our work for a tour, without an associate to leave in charge. The touring doctor would be able to do much good, in company with an evangelist, and could tell many who need our hospital, and do not know of it, that it is available for them.

Of course we need funds. If we are to have a medical school we must have it adequately equipped even though we make a small beginning. Aside from the matter of first equipment, our work, wherever it is, should be so supported by regular appropriations that it will not be

necessary for missionary doctors, to haggle with the patients over the amount of their hospital bill, as he would in the bazaar ofer the price of a carpet. A mission hospital cannot do good missionary work if it cannot be a little generous to the needy. We should be relieved of the disagreeable task of trying to make all of the medical ####work self supporting. A hospital has many expenses, and it is very difficult to impress upon the patients the expense of their care, and their responsibility for it. There is nothing that is more unpleasant to do in connection with our work than handling the matter of the patient's bills, especially as one is led to feel sure that most of the patients think that we have a personal interest in the amount. Many good fees can be, and are paid, but the poorer have more sicknesses, and it is especially for them that we would appeal for Board appropriations.

C. W. Lacuna —

Do the Evangelistic Results of our Persia Medical Work Warrant the Expansion of this Phase of the Work?

In discussion of this the discussion of a question of this kind one naturally asks first, what have been the evangelistic results of our Persia medical work? This question, simple as it seems, is not so easy to answer. In the first place I must plead guilty to a lack of definite information on this subject and shall have to speak from general impressions rather than actual statistics.

As to Teheran Station I do not know what the statistics are as to the numbers of converts who can be traced directly to the medical work. My impression isthat they are practically nil. I do not recollect any mention of conversions in the medical reports from Teh ran Station though both their educational and evangelistic reports have spoken of converts in connecton with their work. Dr. Cook was working in Teheran at the time when the Teheran Hospital was supposed to have an evangelistic worker especially assigned to it yet many of you will remember his contention in 1915 that the medical work as it exists in Persia today is not an evangelistic but a purely humanitarian influence, and that it should be the object of every doctor to relieve the sufferings of as many people as possible, particularly those who but for him would have no opportunity of reaching a doctor.

As to Resht I have no informationat all. My impression is that there are very few Mohammedan converts in Resht and I have no idea whetherthose they may have had have come through the medical work or otherwise.

Kermanshah's medical work is so intimately connected with all the other work of the station that I imagine it would be difficult for them to say how many of their converts were tracable to the medical work direct.

Kazvin has had a medical work for a number of years but I have never heard of any converts.

Meshed is perhaps the place where we should expect the greatest results from the medical work,as they have a goodly list of converts from Islam and have carried on an exclusive medical and evangelistic work. I asked Mr. Donaldsonlast summer how many of their converts could be traced directly to the medical work and he replied "None, though one of them was a hospital servant." From what he said, I understod that the position had been given to him after rather than before he became a Christian.

What previous records may show I do not know, butsince I have been in Persia I have known of no conversions directly tracable to the medical work in Hamadan Station. I know nothing of conditions in West Persia.

Itis perhaps hardly fair to answer this question from the from the standpoint of conversions alone as, alas, we have had too few from all our agencies put together. Although none of the 63 converts in Meshed may be directly traceable to the medical work, it is inconceivable that the medical work has been without evangelistic influence. Mr. Donaldson has the impression that many of the results now being reaped had their beginnings in the purchase of copies of the Scriptures or portions from Dr. Esselstyn. How many of those may have been purchased in the Dispensary waiting rooms, probably no one knows. All told there has been a good deal of gospel preaching carried on in connection with our medicalwork just as there has been in our purely evangelistic work, the results of which are not evident in actual converts but which must certainly have had some influence, at least in producing a more friendly atmosphere for our message in the future. Also it should not be forgotten that many of our native Christian doctors doubtless owe a good deal of their own Christian life and character to the stimulus received from working e with our missionary staff and the Christian influence which they weild among their own clientele is something very difficult for us to measure.

From the above, however, it is evident that the evangelistic results of our medical work have been painfully meagre and one's natural impulse would be to answer the question at the head of this paper with an unqualified negative.

The question, however, deserves further analysis. If we ask a second question it may perhaps throw more light on the matter. To what extent is the lack of results due to the ineffectiveness of the method itself and how far is it due to

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a failure to make a proper use of medical work as an evangelistic agency? If we examine our work carefully I think we will find that to a large extent the latter is the case. Take our Hamadan work, for instance. Can we truthfully say that every p opportunity has been taken to make our medical work an effective evangelistic agency? It is an impossibility for the doctor who is seeing patients in the dispensary to do effective evangelistic work with those patients at the same time. That work must necessarily be given to some one else to do. How much of the time has anyone been doing that work consistantly and systematically in our Dispensary? The women on the whole have fared better than the men for Mrs. Hawkes used to come regularly to the dispensary and at other times we have had a Bible woman there. The evangelistic work in the men's dispensary has been very spasmodic in character and we are beginning to realize in all our work that no results are to be expected from hat kind of work. Evangelistic work has of course been done with the hospital patients but hoe carefully has it been followed up afterwards?

Work in many of the other stations has not been much better than our own. Teheran had for a time an evangelist assigned especially to the hospital work but every other duty in the station was put upon his shoulders. He was mission treasurer and station treasurer, part of the time had charge of the English service and was engaged in other evangelistic activities. How large a proportion of his time he was able actually to devote to evangelistic work in connection with the hospital, I do not know.

From all that I have heard about the work of the C.M.S. it would seem that a very large proportion of their converts have been in connection with their medical work. When we ask the reason for the difference in results in the two missions it becomes evident that it is primarily a difference in emphasis and plan. The evangelistic work in connection with their dispensaries and hospitals is as carefully planned as the medical work itself. It is suitably staffed. The patients are received in groups and given definite religious instruction before they are allowedt to see the doctor. The hospital is made a center of evangelistic work for the whole community. Is it any wonder that they get results which we with our haphazard methods do not?

On the other hand Meshed's experience would seem to indicate that preaching to patients does not produce the results that preaching to other people does. As far as we can learn they have systematically endeavored to present the Gospel to those who have come to Dispensary and hospital and have come to the conclusion that results are better from work not done in connection with the Hospital, yet I think we would find them far from willing to abandon that work. It is evident that the patient who comes to the hospital or dispensary is primarily thinking of his body and not his soul and is likely to give but scant attention to the message being given while the person who listens to the evangelist outside usually only stays when he has some interest in the message itself. Again our best results are everywhere to be expected from individual native Christians winning others, which work is naturally not associated primarily with medical work. Consequently in any list of converts only a comparatively small proportion is likely to come from the direct work of the missionary in hospital or dispensary. Yet it is the missionary who must make the first impression and gain the first converts before they can gain others, and naturally he must take the opportunities which come to him wherever they may be and they are certainly not few in connecton with our medical work.

From my own experience I am not convinced that we are to expect better results from medico- evangelistic work than from evangelistic work by itself. In itinerating the doctor draws a crowd, it is true but so does the foreign missionary whether doctor or not. The doctor's crowd immediately thinks up all its ailments, past and present and can with difficulty be distracted from them while the evangelist has at least that one source of inattention removed. In Daulatabad with a force of only 2 missionaries it has seemed more practicable to do city evangelistic work separate from the medical work rather than in direct connection with it.

From the above discussion it is evident that there are two sides to the qu

question. I should not be prepared to give a negative answer to the whole proposition. It is true that our results have not been great enough in the past to greatly encourage us in expansion in the future, but with a few exceptions that might be said of nearly all our work. Are we then going to lie down on our jobs and not seek to do more? Rather it seems to me our lack of results should be a challenge to us to seek the reason why and to change our methods and our emphasis if necessary in order to get better results. In general we have not results because we have not really done the work as it should be done and rather than hesitate to expand because we have so little to show for what we have already done let us get busy and do something so that at least we shall be able to say that we have given it a fair trial. We can not expect results withut system. We should have regular evangelistic work don in the dispensary and hospital and the ptients should be followed up in their homes, records should be kept so that promising individuals should not be lost sight of and any who show interest should be kept under continuous observation. This in general will require the services of some one beside the doctor in charge. Only when this has been done have we any right to say that lack of results justify us in refusing to expand our work.

The expansion of our work on its evangelistic side is not directly connected with its expansion on its medical side. It is possible to double and triple our medical force without making our work one iota more effective as an evangelistic agency and it is possible to triple its evangelistic power without increasing its medical staff, though probably not without increasing its staff of evangelists. The arguments for medical expansion are largely professional save as they are concerned with the opening up of new territory but surely we all realize the need of evangelistic expansion in our ~~work~~ medical work if we are to make effective use of the weapon we already have and still more if it is to be made doubly powerful.

Respectfully submitted,

Women physicians for Hamadan and the Whipple Memorial Hospital.

In the [illegible] years that this station has been [illegible] there have been four women physicians attached to it. Mrs. Lewis came to Hamadan for eight years; Mrs. Steed spent about three years continuously in Hamadan and after that a little time during which she did no regular medical work in the city; Mrs. Manson spent less than four years in Hamadan, and Mrs. Zoeckler was in Hamadan about three years exclusive of the year and a half after her return from America, during which time I understand she did no regular medical work. Mrs. Lawrence (Dr. Emilie Wilson) arrived in Hamadan in 1891, ten years after the station had been established. Between the time of her arrival and the departure of Mrs. Steed (Dr. Blanche Wilson) something over a year elapsed. From the time Mrs. Steed discontinued regular work until Mrs. Manson (Dr. Field) arrived there was an interval of about two years, and from the time she left the mission until the arrival of Mrs. Zoeckler there was another interval of about two and a half years. Over six years have elapsed since Mrs. Zoeckler's marriage. Mrs. Lawrence had the longest continuous service in Hamadan, whereas that of the others was under four years; the former was here long enough to acquire a reputation among all classes and I understand had a large medical work. I have no figures for the dispensary attendance of Mrs. Steed nor of Mrs. Manson and was not in Hamadan during the time Mrs. Steed had regular work, but know that Mrs. Manson always had a fairly large dispensary attendance and a good many outside cases. Mrs. Zoeckler arrived after Dr. Mayer di continued his connection with the medical work and the attendance in both men's and women's dispensaries fell off. The establishment of Dr. Anna Mashiah in practice probably has also had some effect on the smaller medical work of Mrs. Zoeckler in Hamadan. Lack of continuity has doubtless also had its effect in dimishing the women's attendance in recent years. On the other hand, that there is a demand for a lady physician there is abundant evidence. Always on the occasions of Mrs. Zoeckler's visits to Hamadan, although she has tended to discourage it as much as possible, there have been numerous requests for her to attend patients. During the years that I have been alone I have always had a fair attendance of women patients; some of these cases have been gynecological and naturally this class forms a very small percentage, but although this percentage has increased somewhat latterly and there seems to be less hesitancy for the Moslem women to consult the male physician for such complaints, nevertheless there must be a very large class of patients who go unattended or improperly treated because of the lack of a lady physician. This class of cases will always form a large proportion of the patients the lady doctor will be called upon to attend. I am still strongly in favor of asking for a lady physician, first, because I believe she would have a large work among the women, especially for gynecological and obstetric cases, and secondly, because there ought to be two physicians in Hamadan to prevent closing up of the medical work when one of them has to be away. I should like also to say in this connection that any lady doctor coming here should have a real desire to help the women, not like several I know of both in this station and other stations, who are repelled by the women.

So long as there is no lady doctor here, by all means the Lily Reid Holt Memorial Hospital should have a women's ward. The Whipple Memorial Hospital is too far from the other hospital for one doctor to look after, unless there is also a missionary trained nurse for it. The two hospitals combined will probably never be large enough to warrant two missionary

nurses provided there is a competent native nurse as assistant. Even with a lady physician I should favor a women's ward or even a separate building in connection with the men's hospital, for the reason that the present Whipple Memorial Hospital rooms are not particularly suitable for a hospital and also are very uncomfortable in the summer time. Also there is the great advantage in having both hospitals together that it will be possible much more conveniently for the two doctors to cooperate in the treatment of patients, especially in the case of operations. We must also remember that in the near future it will be imperative to have a nurses' home for the accommodation of pupil nurses in training as well as the missionary nurse, and this would be most conveniently located in connection with a women's hospital. Even now extra rooms are needed for attendants and nurses. Another point in this connection is that it is very unusual for men's and women's hospitals in one mission to be separated.

In case a woman's ward is added to the men's hospital, what is to become of the Whipple Memorial Hospital and the dispensary? When the men's hospital was built we had hopes that we should be able to transfer the dispensary to the new place and for two or three years held dispensary three days a week at the old place and three days at the new. The result was that most of our patients were seen on the days when dispensary was in the city, while very few cases came out to the hospital. And for this reason I have had great hesitancy about moving out entirely, fearing that the people would consider the distance too great to come unless there was really great urgency about their cases. That my fears are well grounded seems to be borne out by the fact that Dr. McDowell is seriously considering opening a dispensary in Teheran near the center of the city, for with the presence there now of a number of free dispensaries operated by the city, he has already seen a falling off in attendance at his dispensary. If it were not for the presence of so many of our mission trained doctors in Hamadan, it would be quite possible to say that the patients would find us no matter where we were; as it is our present attendance is far from large and the chances are it would be much smaller if we discontinued the present dispensary altogether. Of course we have never tried the experiment and it might be that a trial would prove us mistaken. It would certainly be much more convenient to see all dispensary patients at the hospital, since the arrangement of rooms there is much more suitable than the present place, and this would also mean greater convenience in the way of drugs and instruments, for at present we either have to have a double supply of things or find that the thing we want is in the other place.

Were there a lady physician here and if the Wjipple Memorial Hospital were discontinued in its present quarters the rooms over the women's dispensary part could be used as her living quarters, as in the days of Mrs. Lawrence, and she would thus be conveniently near to the hospital rooms, but as mentioned above I should not consider this as ideal. So long as the dispensary residence is occupied by a missionary family, it would probably be advisable to continue holding dispensary also there, at least part of the time, although I should like to see the idea of discontinuing the dispensary there and having it only at the hospital tried out. If it should be found that it would work, then the question as to what should become of the old buildings would require decision. Possibly the best thing would be to sell the whole property and build another residence somewhere else, presumably in the hospital compound. Even should it be found advisable to have a dispensary in the town, we might dispose of the present buildings, erect or buy a suitable place for a dispensary elsewhere and also a residence at the hospital. With a women's ward at the men's hospital and continuing the dispensary as at present I do not know what use can be made of the W.M.H. rooms. Some helpers might be accommodated

Maragha.

Maragha, a town of 35000 inhabitants, less than a thousand of which are Christians, situated in a very fertile district, with 307 villages in from a few hours to three or four days distance, brings to us a challenge for evangelization which we must not overlook in the readjustment of our work and workers.

Thirty-five years ago we attempted to open up Maragha, placing there a native evangelist, the late Kasha Moosha. There was very bitter opposition at that time to protestantism from the Armenians. They reported to the Governor at Tabriz that the protestants were converting to Christianity from Islam, Moslems at the rate of 30 per day and asked that we be removed from there. Armenians were forbidden to sell or rent property to us, and it was difficult for our Kasha to secure property to live in. However, a house was finally found for Kasha to live in and then some of the Armenians measured the distance from his house to the church to be sure that the church would not be defiled by this protestant living so close to it.

Our Kashs Moosha amid all this bitter opposition and persecution worked on, slowly gathering a little band of people around him and making many friends among Moslems and Christians alike. Armenians who came over to us were persecuted, some were beaten and all were ostracised, even those, tho not protestants, but who sent their boys to our school in Tabriz were not allowed to mingle with their friends and neighbors in the social events of their community, and were persecuted to such an extent that they had to withdraw their boys from our schools. Now, quite to the contrary, petitions have been coming to us for the past three years, signed by all the leading citizens of Maragha, begging that we not only take over the education of their children, they in turn giving us the use of their very substantial school building, which by-the way is in the church-yard and which in times past it would have been sacrilege for a protestant to have entered, and besides giving 300 tomans a year for its support, but that we also give them a native pastor and a resident missionary and his wife and a single missionary to work among them. There is also the call from the Moslems for a school for their boys and girls. We have responded to the call of the Armenians in sending teachers from here for the past two years, and our school their has about 170 pupils in daily attendance. This much for the Armenian question. In the large town of Maragha there are at least 34000 Moslems who have been unevangelize, and at least 95% of the villages mentioned are Moslem which have not been reached with the Gospel. For the past ten years Dr. Yuel Yoseph, a son-in-law of our late Kashs Moosha, has been practicing medicine in Maragha, and his fine christian character has broken down Moslem prejudices and has opened many Moslem homes for us in which we are welcomed and are free to give them the gospel message. There are many wealthy Moslem parents in Maragha who desire the education of their children to be undertaken by us. One of these men, asked a missionary who was recently in Maragha, if it was not possible to send his daughter to our school in Maragha, but as this school has both boys and girls in it that was impossible. Many mothers of Moslem gilrs asked me why we did not open a school for Moslem girls in Maragha, that they were ready to send their girls to such a school in Maragha but that they could not send them to Tabriz to school. It is quite possible that if we had a sufficient force of workers in the department we call "evangelistic", we coud work Maragha from Tabriz, but if we want to do agressive work among Moslems and want to do it <u>now</u> while the doors are opened to us, the very best thing for us to do is to immediately place a man and his wife and a single missionary in Maragha. The single woman missionary could look after such schools, both Armenian and Moslem and also do evangelistic work in the homes, while the [illegible] would be free to tour the [illegible] villages which including Sain Kalla and the Dashdaroot villages have a population of at least 150000 95% of which is Moslem. Our evangelistic force at present is so very small that it is impossible to reach every part of our field by continual touring if that were possible, let alone spending several months in a town like Maragha which should be done if there is no resident missionary there. Our direct evnagelistic force is something like the man who was asked to define vacuum; he said, I have it in my head but can't explain it--we have a vacuum in our evangelistic force but it is explainable.

At present we have one man for touring work and one man for city evangelistic work, the latter still at language study. If, it takes four or five christian workers, or teachers both American and native to work with the 100 boys in our school, and as many teachers to work with the hundred or so girls in our Girls' school, what can one man hope to accomplish in the outfield of 1500000 people, or in this city of 25000 people?

The Seventh Day Adventists are, as I understand, bringing out a large force of workers to Persia and no doubt will occupy Maragha. Mr. and Mrs Oster spent a year or so in Maragha, fleeing from there at the time of the Turkish occupation, and the result of their stay is not to be underestimated. I do not know how much work they did for Moslems there, but the Armenian christians speak of them continually in a most appreciative way. Appreciative of their spirituality, their home life and the bringing up of their children seemed to impress them deeply, and they will receive a warm welcome when they return. If we do not occupy first our opportunity will no doubt be lost.

The Bahais are also very active in Maragha, and are turning Moslem to Bahaism. It would seem to me that if we are not going to be able to occupy our field aggressively, and are sitting by and allowing all these isms and errors to come in and lead [illegible] people astray we ought to stand aside and let some other church other than Presbyterian come in and evangelize these people. In the 20 years that I have been here, we have had come out from America for evangelistic work, Mr. Jessup who was taken over for school work, Mr. Labaree who was obliged to return home, Mr. Gifford who has now been given to school work, Dr. Wright who did not return, and Mr. Wilson. Three men who were sent out for evangelistic work, one has gone on home, one returned to America and Mr. Gifford put into the school and in place of three, one new man has been given us with no new reinforcements for new work.

Maragha is also an open door for Kurdistan, and with one man and wife resident in Maragha together with a single missionary and native pastor that field could be work much better than we are doing now. May it not be hoped that in the readjustment of work and workers, that a sufficient force of touring evangelists both foreign and native may be set aside for this very important part of our work, just as we set aside men and women definitely for school and medical work, and that they not be taken from this work to fill other vacancies as they occur from time to time? Only then can we hope to reach our field systematically and effectively.

L.D. Pittman

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NEED FOR OUR ENTIRE FORCE AND APPROPTIATIONS
IN ~~AZERBAIJAN~~. West Persia Field.

It is a missionary platitude that " Fields are white for the harvest but the laborers are few." For years we have b been writing the Board of the things we could do if only the necessary workers were available. We have begged urgently for men and women to take advantage of the "Open doors of opportunity." We never have been adequately staffed. There has always been more work than we could do. Missionaries have collapsed under the strain of trying to meet the demands upon them. Illness, resignations and death, have ~~been~~ made gaps in our ranks which the reinforcements sent us have not been able to fill. Often, it has been impossible to have a continuity in certain departments of our work, because there was no one on the field, prepared, usually no one even in training to take the places of those who dropped out. Dr. Bradford built up a splendid work for Moslem women but what has become of it? We have no work of that sort now. It was many years after Dr. Bradford's return to America, before Dr. Orcutt came to fill the vacancy. She in her turn, after completing her language study, did splendid service for only one shorttyyear; then death ended her labors. Again there was a lapse in this very necessary work; which Dr. Fleming whom the Board sent us after a time never became sufficiently prepared in language to carry one Now for over two years there has been no one in that position, which Annual Meeting of 1919 considered of such importance, that it cabled the Board " Fleming resigns, fill vacancy immediately." Dr. Wright a scholar and literary man of the Mission left us many years ago; and though the need has been great there has been no one to continue that line of work. At one time Mr. Labaree as well as Mr. Pittman spent much time touring. In the years since his departure there has been no one to follow in his footsteps. Mr. Pittman has tried alone to tour this large field of ours. Should he in his turn leave us there is absolutely no one to take his place, and it might be years before this important work could be resumed.

How then can we carry out a consecutive policy or plan ? Without prepared mento take up and continue work already begun, it is impossible to maintain our established work, much less to make any definite advance. In over forty years of missionary effort, there has been no general forward trend; although there is now no opposition, prejudices have broken down and opportunities are greater than even before. Because we had no one to carry on our work, already begun, at Saj Boulak, missionaries of another Board have come in and taken over that field. In Maragha, Seventh Day Adventists were at one time active. If we fail in our stewardship of Azerbaijan, yet other portions may be taken from us, and assigned to others. The responsibility for this large area has been laid on the Presbyterian Board and its missionaries. Either we must bear this responsibility by doing systematic, consecutive aggressive, work in our own field striving to reach every portion of it; or like unfaithful stewards we must leave the harvest ungarnered for lack of laborers.

And the need of laborers is overwhelming. It is no small field, no light responsibility which faces us. A territory including in Persia the province of Azerbaijan; the province of Khumsa to and including Zinjan. The district from Zinjan to Gerus and Bijar; from Bijar up the Turkish border; in the Caucasus, the Turkish speaking region known as Nahchewan and the Azerbaijan Republic; in Turkey, the Syriac and Kurdish regions from and including Sulemania in the South, up the Tigris to Jezireh to the border of Bitlis and Van fields to Ararat. A vast area, which while it includes Urumia now closed to mission work, includes also thousands of villages and towns never reached by our evangelists.

ists. From every part of it opportunities crowd upon us, calls reach us - the need and desire of Zinjan for doctors and teachers who would be the means of bringing Christ into that great district; the request for schools and teachers in the Garadagh and in Maragha; the appeal for preachers from Bagivazir, Julfa, the Garadagh; the promising aspect of work for Kurds in the region around Sine Kaleh; the Bijar district Marend, and Tabria itself - even from distant Tiflis comes a call for the Gospel.

The present inaccessibility of Urumia means then, not a lessening of work nor a surplus of force; but the release, temporary though it may be, of the Urumia missionaries for other work. It means a wider outlook, more strenuous labor, the need of an even larger force to meet such an opportunity as has never before been known for reaching untouched portions of our field. As to Paul, when he essayed to go into Bithynia, to us also the call has come, to go not where we would but where we feel that assuredly "The Lord had called us to preach the Gospel unto them." And they are so many, these people of Azerbaijan, of Kumsa, of Kurdistan; Theirs is the densest population in all Persia - probably over two million people who will not, under the present arrangement, hear the Gospel unless through missionaries of the Presbyterian Church. "How shall they hear without a preacher?" "And who will go for us?" While much of this population is scattered in small villages, a population of farmers and shepherds, who can be reached only by the touring missionary, yet there are many larger villages and towns whose inhabitants - artizans, merchants, men of various professions, are accessible only to him who, in the parlance of our Turkish professor, is a "Downsitter man." In these places a more permanent worker is necessary. Kasha Moorhatch, in addressing Annual Meeting in 1919, emphasized the desirability of missionaries remaining for months at least continuously in the larger towns in order to win the confidence and friendship of the people and in order to do more regular work than is possible to the man who stops only for a short time. These towns give opportunity for varied methods of evangelization such as schools, dispensaries, etc. Since they are centers of a wide spread village life, are the markets and trading posts for the surrounding territory, they are strategic locations for missionary activity. While we are perhaps not yet ready to have new stations in these places, yet we feel very strongly the necessity of some sort of occupation being made at least of Maragha and Zinjan.

Maragha has long been a center for evangelistic work and has been occupied for months at a time by Mr. Pittman. Our schools there are well attended and can be made active agencies for evangelistic effort. The hundreds of villages in the vicinity are fertile fields ready to receive the Gospel seed, and the proximity of the Kurdish area makes it of special importance as a base from which tours can be made. A famous captain of industry has said that "the ideal location for any business taps a great traffic artery along which people are constantly moving to transact business - a place between two important terminals where men and women pass day and night. His formula for success is "Find this ideal location." While Zinjan may not be ideal in every way, yet it does conform to this requirement of location. It taps the greatest traffic artery between Persia's two greatest cities. It is on the "Teheran Road." It is the seat of government of the district of Kumsa. It is the trade center of many villages - about seven hundred, according to the report of the administrator of taxes for the district - from which men coming to the city for business may hear our message. It is an unrivalled center for touring and the openings for work in the city itself seem to be many. Miss Beaber tells of the appeals for teachers and the great need of medical work. This city of about 40,000 inhabitants has been occupied by Tabriz workers. Years ago Mirza Mesrof had

a school there. At various times our missionaries have made tours to Zinjan and have given encouraging reports as to its possibilities. Mr. Labaree especially recommended more extensive work there. With missionaries touring from Zinjan toward Tabriz, and others touring from Tabriz toward Zinjan, that part of our field could be worked more thoroughly and systematically than ever before. While the city itself is doubtless more accessible from Teheran than from Tabriz; yet the many villages about it- all those on this side and all those on the other side as far as Khurum Dara are exclusively Turkish speaking and must be reached by West Persia missionaries who have that language.

Througout all this field of ours which we have thus briefly surveyed, there are, to quote again from Annual Meeting minutes, "Unprecedented Opportunities." Our missionaries everywhere have a much wider hearing than ever before, as Mr. Pittman reports especially in the case of Sarab. This is largely due to the influence of relief work. Wherever the relief has administered to the needs of men there we find a breaking down of barriers, a readiness to hear the word. This will pass as memory grows dimmer; so that now without a moments delay we should impress upon these people the meaning of what has been done for them. Opportunity never lingers. It must be grasped or it may be forever lost. We customarily liken it to anopen door, but we must remember that it does not remain open always. It may be slammed in our faces as were the doors to Urumia, Khoi, Salmas, and Ardebil. Now is the time!

[redacted] Our field is still to be conquered. We have touched only its outer limits. We have hardly begun our great task of making Christ known in every center of Azerbaijan. The call to arms has come. The challenge is to us West Persia missionaries of the Presbyterian Church. To us alone has been given the privilege and the task of building a new Azerbaijan. West Persia Mission has a goal to attain. Annual Meeting of 1919 laid down a progressive program as follows :
" We contemplate the attempt to reach and evangelize the entire field entrusted to the Presbyterian Church and it alone. The deplorable loss in the ranks of native workers through Massacre and sickness and suffering, and the impossibility of replacing them from the field, makes the responsibility fall more heavily on the American Church to supply the workers and to tour and reach this largely untouched field from every available center. This plan would open new centers or substations and Tabriz would be so manned that every portion of the field could be evangelized. Never before has this seemed possible. Now we believe it not only possible but practicable and promising in the entire Tabriz Field. As the immediate conditions in Urumia render it impossible to make positive predictions about that region, we believe that if the Missionaries asked for are sent, the way will be opened for their entrance on their work. " "All workers asked for are needed at once." The work suffers from lack of each and every one." Until Urumia opens, "All new missionaries asked for Urumia could be from arrival fully engaged in language study and work among refugees or others in the Tabriz field where the door of opportunity is wide open." "We must impress upon the Board the importance of this program and urge upon them the sending of immediate reinforcements." "This is the studied reply of the entire mission after much prayer and discussion and thought."

It is then in pursuance of this policy laid down three years ago, that West Persia has called her reserves into the field, Annual Meeting of 1921 has planned a forward movement in which every member of West Persia Mission has a place/ We are acknowledging our responsibilities and undertaking the work to which we are called. You remember the popular office motto which says "Find our what your business is then mind it." West Persis Mission considers its business the evangeliztion of ~~Azerbaijan~~ field. It considers that it has made plans to mind that business to the best of its understanding and ability. In this plan the opening

of new centers has an important place. No new ambition is this. As long ago as 1906 Annual Meeting recommended it. In 1912 and 1913 Annual Meeting laid down the policy that (1)"Men and women should be set apart for touring; (2) that Tabriz field can best be worked by the occupation by a missionary or missionary family of such points as Khoi, Maragha, Ardebil and Zinjan, as centers for touring those sections of the field; and that we aim at such occupation; (3) but we believe that the best use can be made of present force by touring from Tabriz as center following regularly marked routes systematically worked covering as much ground as possible and that a missionary or missionary family reside for some months in the above named centers whenever possible; (4) that as soon as practicable one of the touring missionaries reside in one of the above named points as a center for touring that section of the field."

It has been said that " to have a purpose is the first step toward success " . West Persia Mission has a purpose but it must be a united one. It demands the cooperation of every member of our force. We can have no consistent forward campaign without this cooperation. We must strive altogether in the same direction toward the same goal. When Annual Meeting, like a central war council, surveys the field and plans thoughtfully and prayerfully for a forward campaign it counts on every individual taking his allotted place in the ranks. Its reasons for putting him there are well considered . You remember that when an officer rported to Lord Kitchener a failure to obey orders and his reasons for this failure, the answer was, " The reasons for not doing it are the best I ever heard - now go do it." West Persia Mission recognizes the forcefulness of reasons advanced by some of its members for not complying with the recommendations of Annual Meeting, but it recognizes also its tremendous obligations for this field and feels the necessity of each one doing his part in the campaign against Islam in Azerbaijan.

West Persia Mission needs all her force on the field.

1. To maintain established work and to provide for its continunity. There should always be some one available for any post that becomes vacant.
2. To advance new work.
   The need for new centers and for more systematic touring has been the cry of our mission for many years. Especially has the need been felt for a medical man to tour part of the time, at least, either alone or with an evangelistic missionary. With the present force of doctors too busy even to care adequately for those who come to them in the city this great need cannot be met.
3. To give sufficient leisure to some of the force for training native helpers such as theological, medical, nurses' and teachers' training classes.
   The need of such trained men and women is greater than ever before since so many have been lost to us through massacre and other evils attendant upon war. It was Paul's admonition, " The things which thou hast heard from me among many witnesses the same commit thou to faithful men who shall be able to teach others also." It is our aim to raise up leaders among these people; but if our touring men must stay at home in order to give such necessary training, or if our doctors must neglect important workin order to teach, some branch of the work suffers and there can be no real advance.
4. To give an opportunity to new missionaries to get the language and to gain experience before putting them into responsible positions.

It is a business principle that a man must have thorough preparation and experience gained by training under older men before he is given an important place. But in our business, the greatest in the world, this principle has often been ignored because of insufficient force and the pressure of necessity.

It has been charged that Tabriz Station is overmanned. Let us look at the situation. In 1919 Tabriz considered the minimum force necessary aside from the educational department to be:-

6 Evangelistic Men
Of these we have two on the field, one not yet in full work.
4 Evangelistic Women; Miss McKinney and three others.
Of these we have only one, Miss McKinney, who is studying language.
3 Medical Men.
Of whom we have two on the field.
2 Trained nurses.
Of these we have only one.
1 Medical woman.
None even assigned.

In addition to these previously needed, Annual Meeting of 1921 has added a fourth doctor and a third nurse.

Tabriz then has been undermanned even for its established work. She has had the assistance of the Urumia Force, but even with this help her needs have not been met. Of the two ordained men of the Urumia Force who have been on the field, one has been engaged in relief work, the other in language work. Even if they were actively engaged in evangelistic work Tabriz would still be short two men according to the needs, now increased, of two years ago. One medical man of the Urumia Force has been with us, but his time has been mostly give to language study and relief work; though he has assisted the Tabriz surgeon in operations. Even with this addition, Tabriz has lacked one doctor. Tabriz has asked for the Urumia nurse. Should she be assigned us, we would not then have the number asked for to carry on enlarged work and to teach our pupil nurses. The need has been met in part by a nurse of the Saj Boulak Lutheran Mission whose assistance has been invaluable but is necessarily temporary. When we consider the enlarged work contemplated for reaching the whole field assigned to West Persia Mission it is apparnt that the entire resources of the mission are in force and funds are none too great to provide for the needs in Azerbaijan.

The Rehabilitation of the Syrians.

The different attitude of the East and West Persia missionaries on this subject. If the Syrians remain in this field, what form shall mission work take among them, and to what extent should it be carried on?

As I do not know what the attitude of the East Persia Mission is in the matter of the rehabilitation of the Syrians, I am unable to speak on that subject.

In order to answer the other questions it may be of some interest to take a brief backward glance at the history of Mission work among this people. My own experience goes back 37 years, to 1885 when we first reached the field. This was fifty years after work had been begun, and the Jubilee had just been held. This lasted several days. Several thousand men and women gathered for days to listen to talks, lectures, and addresses covering the first fifty years of Mission work among them. The gathering was the most notible affair in their history, and must have made a deep impression, as the people talked of it for years afterwards. It was certainly a remarkable shwing. Fifty years before that, they were first found by the Christian world, in dense ignorance, slaves to superstition, with a church whose spiritual life was almost dead. While the Old Nestorian Church was the purest of the oriental churches, and free from many of the errors of the Gregorian, Greek, or Roman Catholic churches,, its priesthood was very ignorant, and the lives of the Boshops and priests often a scandal. Much stress was laid on the rigorous fasts that aggregate 160 days of the year, and these were strictly observed. Great faith was held in the efficacy of these to expiate for their sins, and to break the fast was considered a grievous sin.

For many years, some thing like 30, the policy of the Mission was to work in the Old Church, in the hope that it might be spiritualized and become again the active evangelical church that characterized its early history, when Nestorian missionaries carried the Gospel as far as India and China. No thought was there at that time of a separate Church.

The missionaries were warmly welcomed from the first,and toiled faithfully for years without seeing any fruit,it was some ten years before they saw their first convert.As the result of direct,evangelical preaching ,with the gradual spreading of the light,a few here and there, unable to any longer stand the abuses of the Old Church,or receive the Sacriments at the hands of men whom they knew to be immoral,and drunkards, broke loose from the Old Church,and soom formed small groups.The Mission felt that these whould be shepherded,and organized into some sort of a communion,and so in an unpremeditated and natural way,there gradually sprang up a separate Church.This has never been called Presbyteriam,but The Evangelical Syrian Church.It is a remarkable fact,that following this break,and as a token of God's approval,wonderful revivals began that swept hundreds into the Church,revivals that have ever since been an important factor in the growth of the church.The Evangelical Church has ever since remained a separate body.The only exception is the Church in the Mountain field of Kurdistan.Dr.McDowell who has labored with indefatigable zeal,and rare consecration in thatfield for many years, felt that the only way to get at the great mass of the people,people who did not attend our services,was to work in the Old Church.An agreement was made with the Patriarch,by which he was given perfect ffreedom to preach and work in the Old Church,on condition that there be no proseliting,and no separate organization.By this agreement the church already built upin that part of the field automatically ceased to exist,to the great sorrow and regret of some of the Mountain helpers.

Before the war,the Syrian Evangelical Church had a membership of over 3.000 with twice as many adherents.A system of village schools numbering at one time nearly 100 had been started,with three High Schools,Fisk Seminary for the advanced studies for girls,and what was called Urumia College with its Theological and Medical department ,for men.The High Schools were abolished some years ago,and in their place a Preparatory Department was started connected with the College.

Some thing like ten years ago,a school for the higher branches,named the American Boys School,was started in the City as mors accessible to the Mohammedans,and the higher education was removed frm the College to that,the education at the College being preparatory.Here in the City we had about 100 scholars,madeup of Moslems,Armenians Syrians and Jews. The Bible was one of the courses of study,and for the first time,these lads from different religions rubbed up against each other,and learned to respect and love each other.

Sine my cnnection with the field,1 have persnally known over 170 preachers and workers,most of them gradates from the Theo.Seminary, about Over 20 have also been graduated in medicine,working in widely separated parts of the field.Of this large number 110 are dead,forty of them having entered their reward during the past six years,as the result of the war,and many of these have ~~suffered~~ been honored with the martyr death. Thirteen are in the service today in Persia and Mesopotamia.Five are working in the U.S.three as pastors of the Syrian Colonies in New Britain,Yonkers,and Chicago, Gary Ind. & one in the Near East Relief. Over ten have as pinneers worked in distant places,laying the foundation for the Stations of Tabriz,Teheran,Hamadan.Resh and Soujbulak,This latter has been given over to the Lutheran Church.

One man as Colporteur has done remarkable work in southern Persia ~~whs~~ where he has often been beaten,thrown into prison,and some times left for dead.He has rightly been called,the modern Paul.

Another has labored faithfully in Russian for many years,been exiled thirteen times,and finally he died in exile having won,many thousand to Christ,Some say 25,000.Out of the 170,23 hve been dropped,mainly for inefficiency,they had mistaken their call,but only four of these for bad conduct.Ten have gone to other bodies,chiefly Baptist and Plymouth Brethren,and one become a Holy Ghost Roller.Many have done faithful work in turns in the mountain field in Persia,and some have done splendid wrk as evangelists amongthe Moslems.

Looking over this brief record we have every reason to be grateful fo

for the long list of humble faithful ministers.I have known many who entered the service with some thing in the way of property,and who have died poor,for the salaries given were very small.Thirty Six years ago the average salary paid a helper was from four to six dollars a month.

What is the situation today seven years after this great war? After seven harrowing years,we find the Urumia Station,with all that that included,practically wiped off the map.Mission property built at great expense,Churches,Manses and Schol houses h ve been destroyed. The Churches in the Mountain field as well as plain have been destroyed and their congregations widely scattered all the way from Tabriz to the United States.Humanly speaking all that was built up after eighty years of infinite toil and much consacrated labor has disappeared,but the Church of Christ has not been destroyed.The most tragic thing of all has been the large number of helpers,preachers nd church members who have died or been killed.Brick mortar and stone can be easily replaced,but it will take a greatmany years to replace these.

The estimated Christian population of Urumia,with the plains surrounding it, exclusive of Salams was 30.000 before the war.Another 15.000 largely Armenians lived in Salmas,and Khoi.Of these 45.000,barely twenty,if as much remain today.

If we take the estimate given of some 12.000 ~~-~~ 13.000 Syrians as remaining these are scattered as follows.Three thousand are in Tabriz Six thousand are in the Hamadan field,five thousand in Hamadan and one thousand in Kermanshah.About three thousand ,possibly four,are in Mesopotamia scattred all the way from Baghdad to Tabriz.

Most of the Mountain Christians are in Mosul and the villages north and north east of that City,and some have returned to their mountain homes.These may number from fifteen to twenty thousand.

The great question that we have to face tday,is,what are we to do with this pittifully small remnant.?.Are they not well worth saving, Are we not to believe that God is so miraculously preserving hthem,has some great purpose for them'?

May we not believe that purified and sanctified by their terrible sufferings, God's plan is through them to yet evangelize this large land?

One may say that God has cast them off. That their failure in the past centuries to evangelize their Moslem neighbors, and win them to Christ, has forfeited their right to live. Or that their failure to live a Christian life, and bad example, have been a positive hindrance, and stumbling block to future efforts by them for Moslems. In fact it has been said, that the greatest obstacle in the evangelization of the Moslems is the Christians themselves. Now while much of this is sadly true, hast the Christian church elsewhere, where it has had far greater freedom, and none of the hindrences that have been always thrown around the Syrians, done much better? Think of the great lapse after the early centuries, when the Christian church lapsed into formalism and wasted its energy in theological controversies. The early church lost most of what it had gained in those early years, It was a long stretch to the Reformation, when the church was lead out of its superstition, formalism, and ignorance into the light, to again become a live church. It was a longer stretch before the church caught the vision of a world's needs, and realized that its great mission was to evangelize the whole world.

The lot of the Syrians for many centuries has been to live surrounded by the deadening, corrupt, degraded body of Moslems. As Christians they have been persecuted, looked down upon, and discriminated against. Forbidden to engage in many of the trades and persuits of the Moslems, they have had to make their living largely from the soil. It was many years after I reached the field before we ever heard of a Christian merchant.

By a most ininquitous law, so framed as to give all the advantage to the Moslem, a law known as the Jadid-il-Islam, any Moslem who culd elope with or frcibly abduct a Christian woman, was entitled to all the property that would fall to her for seven generations. Thousands of dollars have been taken from innocent relatives thru this wicked law. Dr. Cochran labored for many years before he succeded in getting it repealed.

Living in a remote,almost unknown corner of the world,and cut off from all helpful Christian influences for many centuries,it it not a marvel that they did for so any years cling to Christ and His Gospel,and preserve as much of the truth.The service in their chur h was remarkably fr free from error,and much of it could be used today.

In latter years especially,they have responded remarkably to the appeal of the Gospel,and it is a joy to have worked among as lovable,simple minded,responsive people as they have been.

I shall then take it for grabed,that there is no question of abandoning this noble race,after all they have suffered,and the wonderful way in which they have in awful temptation chosen the martyr death rather than deny Christ.I have not heard of ten in Urumia who did deny the fatih when offered life if they would.It must be Gods's purpose to yet use them in the avangelization of Persia,for we can never hope to have missionaries enough for the field.The opportunities,that new are now ours,are limitless,and it is only a question of laborers for the fields that are white and ready for the harvest.

The ~~first~~ Second,and a very important question to decide ,with the light that we now have,is as to whether it is best to have them scattered as they how are,or as far as possible gather them into one place.?

There might be some advantages in having them scattered,if they were ready to evangelize thei Moslem neighbors.But we must remember,that the present survivers of the Nation are largely those who have been outside of Protestant nd evangelixal effort.Our congregations .here and in Kermanshah are largely made up of those whohave been in the Old Nestorian,Gregorian.Greek and Roman Catholic churches.The sufferings and vicissitudes of the war have practically obliterated denominationalism. Another remarkable fact is that at least four fifth of those attending the services here in Hamadan,where the church is packed,are young men and women,the eders and children have lrgely succombed to the suffering of many flights and life for years in exile.

The work will have to be largely built up from the foundation.A new lot of ministers,teachers and workers has to be trained to fill the large number of vacancies.We must not expect too much from the lives and influence of those scattered in the villages,or now here in the city,until they have been revived by the Spirit of God,and given a new vision of what He expects of them.The best thing then just now would seem to be to gather all of the Syrians possible ,in some central,strategic,and accessible place,where they can be the more easily reached,and then carry on intensive evangelistic work among them .. We need first those who are thoroughly converted,and then from this number to pick out and train new leaders for the nation.The numbers who remain are too small,to make ~~it~~ work economical, ~~and~~ and they are ~~scattered~~ as is the case now.Nor can we expect to be able to give missionary supervision to each small group,as would be possible where they are gathered to-gether.

The question then comes up as to where their future home should be? Ever since their exile,their one dream and hope has been to get back to the fair plains of Urumia.We cannot blame them for this,for all that most of them have is their lands and vineyards there.They have lived on and suffered,with the one hope to sustain them,of going back. This hope has no doubt kept them back several years in the matter of rehabilitation,although here again they are not entirely to blame,for they were taken to Bakuba by the British,and the door to Persia has until recently been closed to them.But as to their return to Urumia, there are just now five almost insuperable obstacles to their going back.

FIRST. The fist is the Kurdish situation.Ismaiel Agha,nick name Simku, is now King of Azerbaijan and is defying the Persian government,and undoubtedly urged on by the Turks plans to set up a Kurdish KKingdom in Azerbijan.What escaped the ravages of war and famine in Urumia he has completely destroyed.Not only Christian,but the Moslem villages

as well are all deserted and in ruins,and of the whole Moslem population of Urumia only a small handful remain,these crowded into the desolate city where they are starving to death. The former Khans and village Masters have either died,been killed,or are bankrupt,and what ever part of the polulation that escaped Simku has fled.Unless Persia shows far more zeal and capacity than we have seen so far,it stands in a fair way to loose its fairest and most productive Province of Azerbaijan.

SECOND.The second problem to be solved before it is possible to return to Urumia is that of the Turks who adjoin Urumia on the west.The one Turkish aim and ambition,is to regain all they have lost in this war with as much more as is possible.Thaks to the inexcusable blundering and sold time politics of the European Powers, Turkey has been given a fine chance to gather itself together again,and helped by unlimited Soviet money,and lead by such men as Enver Pasha,they are making a supreme effort to get back and even add to what was lost.By means of their propoganda in India and all over the Moslem world,they have the British cowed and helpless to say any thing,and already have made some treaty with France by which she also stand by them.It is the old old story of their ability to divide the forces and councils arrayed against them and while they play them off against each other,d as they wish.

Now there is littledoubt as said,that Turkey is back of the Kurds,and it is said they are officered and armed bythe Turks.They have long cast a greedy eye on Azerbaijan,and before the war had actually entered and taken over a portion of it.How can the Syrians go back to Urumia with the case and status of the Turk still undecided.?

THIRD.a Third problem to be settled is that of the Caucasus.The Caucasus lying immediately to the north of Azerbaijan is the natural outlet for all the trade of that part of the country and from there come most of the products needed by the Persians.The great export and main source of revenue for both Christian and Moslem has been the raisins raised in such large quantities in that part of Persia.Without this trade they cant

exist.In spite of all their sad experiances with the Russians,I find that a grat many still look to Russia as their only future hope.They have learned to their sorow that there is no hope from the other Allied Powers.

FOURTH.a fourth hindrance to the rrturn is the bitter enmity and hatred tat exists between many Christians and the Moslems.They have suffered much at the hands of eachother,and no Christian can ever forget the unspeakable wrongs and crimes committed against them by the Moslems. They can never return without the assurance of protection by some out side power,the assurance that life and property will be protected. Who is that Power? The Allies with all their promises for the weaker nations have failed to redeem a single pledge,and the state of Armenia and that of the Syrians is far worse than before the war.

FIFTH.Finally it has been reported that the Persian Government will not agree to the repatriation of the Syrians in Urumia.Not simply through hatrd,but they feel that they cannot protect them,and will not assume responsibility for them if they do go back.

In view of all the above,should we not for the present take it for granted that Urumia is out of the question,and the sooner we come to that conclusion the better for the Christians.We should also assume,that for the present Hamadan is the logical and best place possible for them to settle in and make a new start.Many of the Syrians have reluctantly come to this conclusion,and made up their minds that they will never go back unless absolutely safe in doing so.

The following are some of the reasons why Hamadan is the best place for them .Owing to war and famine,mostof the villages are largely in ruins. There are thousands of acres lying fallow,and there is plenty of room for all who care to settle.The Masters are most anxious to get these Christians as subjects ,and have where ever they have gone welcomed and done practically every thing we has asked for them,and laid down no conditions,although they undubtedly hope they will remain permanently.

They are delighted with their far greater thrift,and skill as farmers for the Syrians use a much better plow,and are far ahead of the Hamadan farmers.Fad I the time,I might cite many cases of what the Masters have done to help the people.They have repaied the houses and helped in many cases provids fuel and provender for their cattle,and even plowed the round for them where theydid not have oxen.Again the conditions laid down for the farmer here are far better than in Urumia.There,if the Master chose to furnish two thirds the seed wheat,he could take two thirds the crop,and in now cases did the farmer,who dfurnished all the labor and animal ower get over half.Here the Master gets one fourth,and in soa cases even less,the farmer getting tht remainder.With such terms the peo ple here would in a very few years,not only be self supporting,but pros perous.Then the spirit and attitude of the Moslems here is far more lib eral and corial than in Azerbaijan.Here the distinctions between clean and unclean are not made and Moslems do not hesitate to eat Christian food from Chhsitin dishes.They look ~~rather~~ up to rather than despise the Christians.The women have expressed surprise at the freedom and safety with which they can go all over the city alone,never molested or insul ed.In fat the honor and safety of a Christian woman here is far greater than in many an American city.I have some times wondered whether God had not taken these Christians from Urumia,and transplanted them here a s His judgment against the Urumia Moslems for the way they have for the past nearly 100 years resisted and repudiated the Gospel appeal I know of no Moslem field where there has been so little fruit,for all do done for them by Missionary and Syrian.We cannot again lay the blame all on the Christians.Long before the war.it was Moslems who had received much at the hands of Dr.Cochran who plotted against his life,and he was saved from a brutal death,simply because another man died in his place.

We cannot fosget all that Dr.Packard did for Moslem,Kurd as well as Chritian and yet think of that awful scene in our yards,where thelast most infamous of all crimes was perpetrated agains helpless people who

had taken refuge with us,whand where Dr.Packard had such a marvelous esca escape from death. We shall certainly never forget the heroic rescue effected by our splendid Comsul Mr.Gordon Paddock.

We cant lay all the blame on the Christians,wlthough some of them were guilty of grave crimes.

Employing as many of them did, Moslems, they have in the nome, vineyrad, way side and shop done much to preach Christ.I remember a stone cutter, who wrked all summer on a bridge, and who neglected no opportunity to preach Christ to the many who went by .Thay have fed and helped the Moslems in times of famine, and sledome turned their beggars away from the door.

We must remember that many of our most promisig Moslem converts have been won by these Syrian christians, such as Mirza Ibraheem and Dr.Sayid and Sheikh Baba, who suffered a martyr death.

Again Hamadan is a good center in being healthy, with much the climate of Urumia, and in being easily accessible from Mesopotamia, where the bulk of our populaton still live. There is no doubt but what the 1000 Syrians now in Kermanshah will come here next spring, and be glad to set- tle in the vilages, if they can be started. They would have come last fall if places had been ready for them, and only stayed there at our advice. The thousands in Mesopotaima will certainly cme back here, if they find those already here are doing well, so that by next summer we may have easi- ly ten thousand of the people settled here. The onlyhope for the nation now is to forget Urumia, and make the best of the situation here. Even if they are able to return at some future time, their delay here will not have been in vain, for they will have some thing to take back with them.

Some have sggested Maragha and the villages lying to the East of Lake Urumia, .While as good for the vineyards which they know well how to cultivate, the objection aplies that is good for all of Azerbaijan, that it is too close to the Kurds, and as yet far from settled. Kermanshah wld not be a bad place, and the climate is some what milder than here, but the people wh speak Turkish would be more at home here.

If it be accepted that Hamadan is the best place for them to settle, the next important question is as to how to best carry on Mission work a among them, for surely they cannot be left without spiritual help.

Ome man should be set apart for Evangelistic superintendance of those here. One who shall be free from all other work and able to make this

his chief ~~work~~ aim. We have at the present time Rabi Pera Amrekhas who has charge of the evangelistic work here in the city, and no one could be more faithful. We also have the splendid services of several godly consecrated women who are doing much house to house work. But with the people now scattered in fifteen villages we greatly need at least three men for them - each one to be located in a central villages from which he can visit ~~the~~ those around it. At the present the population is distributed in three districts. For this work we have at the present, one Syrian layman, who is doing faithful work. Those who are in the city are working also among their Moslem and Jewish neighbors and exerting a good influence.

The question rises as to helpers, teachers, and leaders to take the place of those who have fallen out of the ranks. We should have schools in the villages, for the children who are every where clamoring for education. Then we need two institutions where those who care to go ~~on~~ beyond first principles can be educated. I would not advocate fr a moment the starting of what corresponds to what was the American School for boys in Urumia or what corresponds to Fisk Seminary for girls. But there should be an opportunity to educate the boys and girls so that they can go on in the excellent schools already established here, such as the Faith E Hubbard school for girls and the Boys School. It is very important that these people learn the language that is going to be used here, as well as that they be ~~thrown~~ brought into closer touch with the Moslems, Armnians and Jews. It might be nevessary to increase the teaching force in both of these institutions so as to meet this new demand, especially if theological training is to be given. Rabi Esther with her faithful assistants has been doing splendid work, and it would be a fine thing to as far as possible let the burden of the work being done fall on the Syrians, but one lady to have supervision, and help would seem very necessary. I believe that Hamadan is a far better place for this wrk than Tabriz, for many reasons the chief one being the probably much larger number of people tht will be here. If all goes well, it would not be surprising to see ~~some of the~~ many

join those who are here still swelling their numbers.

With the mistakes of the past before us, and an opportunity to build from the foundation, we should throw more and more onto the people, and have them plainly understand that the day when they are to be carried in ar arms has past, While the present may be a bad time to press them too much they can even in their poverty do a good deal and should learn, that they will never receive the help given them in the past. The same would apply to the evangelistic work, and where ever a man is stationed, the people must steam that part of his support until they are able to assume all, must come from them.

Recently when word came from America that relief was much curtailed, and the people realized that it meant starvath for some, they immediately, entirely on their own initiative started a sewing socity and the women raised about sixty tomans for relief of the neediest cases. This fired the men with a like ambition and they had collected at last accounts nearly 100 tomans for this object. The years of war and exile, have not all been lost, for they have been thrown on their own resources, and learned much in indepandance. Quite a nuber have stated in business on a small scale where ever settled, and are doing quite well.

In regard to the medical work it might be well to have one of our numerus physicians stationed here and to strengthen that work here.

I feel very strongly, that it would be a very grave mistake to at the pesent, or for matter for some time, plan to spend large sums of money in Urumia in rehabilitation. Especialy would it be a mistake to build up a great Hosiptal and medical plant there now, as has been contemplated. The whole situation is too uncertain&. If a Station is established there, it shouldbe for some time a small one and on a modest scale with not more than three families, one man for evangelistic work, one for medical and one for educational work.

But one very great question coms up in connection with all of this that cannot be ignored. That is the work of ——————. and the saving

of those who are left, and continueing a little longer ~~the work of such~~ help as shall seem them again self supporting. After dreary years, where there seemed no immdiate hope of getting the people settled any where or established permanently, we now find a very encouraging beginning here. We have mentioned the fact that 3.000 are in the villages, contented there and that many more are very likely to follow them in the spring if we can give them a start with oxen, and seed wheat, and small support until the harvest come in. The Near East Relief has given us distinctly to understand that help fo all but orphans and a few helpless widws and ~~dried~~ decrepid old people must cease. What then are the three thousand sent to the villges and dependant on us until harvest to do.? Unless we can continue help a little longer, two things will happen, both of them disastrous to all our hopes of getting the people to become self supporting. Their oxen must be sold at great sacrifice and the money turned into the bread of idlness, and their crops must be mortgaged to the Masters for br bread. In other words allbuilt up at such pins must be lost and the people thrown back where they have been for six years, objects of charity with nothing to look foward to. Our only hope them is in the Presbyterian ~~al~~ church. These people are their wards, Persia north is a Presbyterian field, and we are the only church that is here and helping them. Mr. Bentley has figured out carefully and feels that if we had from 15 to 20 thousand tomans, we could see the thing through. It is a matter of honor that we do, for we have told these people all relief would cease until they went to the villages, and in going they have understood that relief on a small scale would continue until they could gather in their harvest. Surely the great and wealthy Presbyterian church will not allow those saved and kept alive all these years to be dropped to starve to death, just now when we are so near the goal. We must face the fact that while we hope relief may be steadily diminished and untimately cease it will have to be kept up a few years longer, on a much smaller scale.

We must be perfectly clear in one thing and that is that the return to Urumia is a very remote possibility for some time, and go on the assumption that the people are here to remain and grow in numbers. Many of the thinking people have accepted that fact. That being the case we come next to the force needed here to carry on this work.

No man has a better nderstanding of the whole relief situation than Mr. Bentley, and it is hard to imagine a man who could have carred thru this difficult work better than he has. He has won the respect, confidence and love of the Syrians by the tactful, wise way in which he has handled the whole job. It would be a calamity and great wrong to move him away from here, and his duty is clearly here as long as the people are with us. I think it unjust to both him and his wife to be held in suspense as to where they are to live, and for that reason think it in place to again request West Persia Mission to transfer him and his wife to this field, If in the far future the situation changes and they are needed more in West Persia they can then be voted back. The same applies to our selves, the Coans. For the present, and as long as the people are here, we feel strongly that our duty is here with them, and would ask to be transferred to this field, Hamadan Station concurring.

The pupils that will ultimately come under Syrian her care with nearly all the teaching force of Fisk Seminary are here, Why should Mrs. Smith who as I undrstand was sent for that work, be sent to Tabriz to very possibly be called back here later on.? Would it not be wise to have her remain here at least thru the school year, she has already won the hearts of Teachers and pupils and could if engaged in the Syrian work should shortly, as soon as a start is made in the Turkish, take up the Syrac.

We come finally to the Orphanage. A kind providence has given us a place that all with whom I hve talked feel is admirably adapted to their needs. With plenty of room, splendid air and water, and buildings well adapted to their needs, there are 260 of them here now, uder the able, care of Miss Guild

Would we be justified as has been suggested, in the great expense and troubl of transposing them all to Tabriz, and if so what would be gained ?

Far better have them remain here, and if for any reason it seems best to have Miss Guild go to Tabriz, I am sure she would be wiling to contin this great work until others culd take her place. It has been suggested that possibly Mrs. Pflaumer and Miss Bridges, formerly in charge of t the American POrphanage in Urumia might be glad to come here and take up this work.

We surely have much to give us hope and courage. Many have gone, but may remain to be trained up and fll the places of those we have lost awhile. I can never forget the earnest prayers, consecrated work, and noble lives of those who have wrought so long and faithfully for this nation. The lives of such saintly men as Dr. Perkins Mr. Rhea, Stoddard, Breath, followed later by by Drs. Shedd, Labaree and my father, Mr. Cochran and my father, and later by Dr. Shedd the son. And the Labaree brothers, with Dr. McDowell cannot have been in vain, and will bear rich fruit in His own season.

The death of the long list of martyrs shall not have been in vain, and will yield a glorious harvest. The question each one of us may well ask is whether we too as missionaries have profited by the sad lessons of the war and whether we have a new message of hope and cheer, and blessing for those who look to us with an affection they never had before?

If any one askes what the prospects for the future are, I can think of no better answer than that given by one who said, "They are bright as the promises of God'".

F. G. Coan

Please pardon many mistakes. My Corona is working very poorly & skips many letters. This report has been read & approved by Hamadan Station & U. P. Missionaries here.

Report on the
Rehabilitation of the
Syrians.

F. G. Coan

REPORT OF RELIEF DISTRIBUTION IN GARADAGH. 1921.

My trip to GARADAGH occupied twenty-nine days extending from Nov. 16th, to Dec. 14th. My companions on the journey were Br. Alexan Hairabedian whom I took along to assist me in making lists of the people and counting out money to the recipients, Br. Mesrov Sarkisian who accompanied us part of the time on private business but who gave us valuable assistance as he knows the people of those regions well, and a Moslem servant, Isaac. The twenty Armenian villages in Garadagh now inhabited are situated in four districts running from west to east as follows: Dixmar, Masha para, Min Jawan, and Kaywan. (There were twenty-six Armenian villages before the war but six have been destroyed). The distance from Aghaghan, the village on the extreme west to Gasimashen, the village on the extreme east, is about seventy-five miles or three days' caravan journey. Our first distribution was made in Aghaghan on the extreme west and three days' caravan journey from Tabriz. The quiet and safety of this region was such that almost the entire trip starting from Tabriz with five ~~loads~~ mule loads of silver money approximating fouteen thousand tomans, was made without guards or firearms of any kind - a very unusual condition in this usually disturbed region. The guards which we were forced to take in a few instances were given more as an escort of honor than for protection.

The inhabitants of these twenty villages may be divided into five classes as to their condition. First, there are about 3300 persons practically all of whom have been looted either by the Turks or by their Moslem neighbors since the war ; yet they have n not come to Tabriz but have remained in their villages. These received amouts ranging from five krans to two tomans a person. Second, over 800 persons who returned to their villages last spring having received from Relief at that time ten tomans per person. These did not receive anything were given a second distribution of ten tomans each. Third, about a thousand persons who returned to their villages this fall having received from Relief at that time ten tomans per person. These did not receive anything from this distribution. Fourth, 148 persons who came to Tabriz during the past summer and feceived four tomans per person from Relief to return tho their villages. These received sixteen krans each. Fifth, 68 persons originally from Garadagh, but having come to Tabriz before the general flight. These received five tomans each in Tabriz and five tomans each from this distribution.

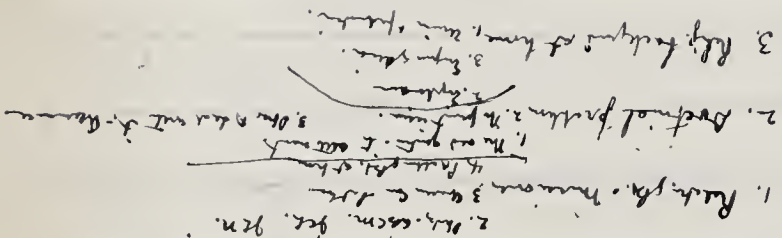
The most needy of the above classes are the fourth consisting of 148 persons who received sixteen krans each. No relief was voted them by the Tabriz Committee for this distribution; but, because of their destitution we managed to save from the amount voted to Class I, sufficient to give sixteen krans each. If they do not receive help soon again, I fear some of them will starve this winter. A part of Class I and Class 3 and 5, may require help again before next harvest. But if there is safety and a fair crop next harvest, I think that Class II will be able to get on their feet again without any further help.

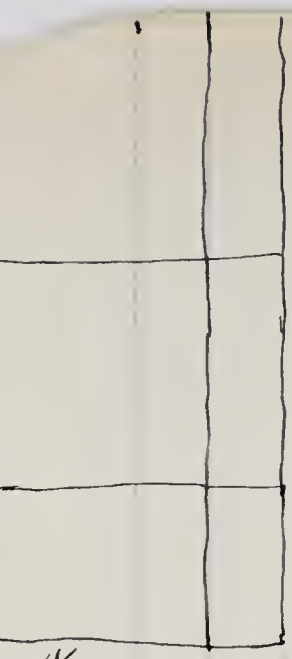
The distribution of this relief in the Armenian villages of Garadagh was a pleasuere because it was helping to restore them to self support. While some of the money was necessary for the purchase of food yet some was used for purchasing oxen and seed or sheep and goats or for revuilding their destroyed houses.

Respectfully submitted,

Chas. R. Pittman.

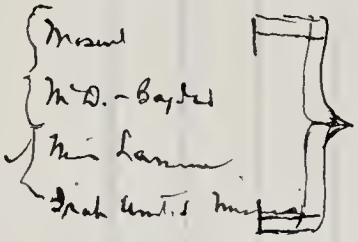
The Station wishes to express as its opinion that there is no sufficiently immediate prospect of the repatriation of the Syrian people as to justify planning on that basis; but rather that the fact of the partial rehabilitation of 3000 Syrians or more in the Yakima district constitutes a permanent problem to be met in this field.





✓ Kermanshah

✓ Packard - K. D. Schs



Dr. Speer's suggested policy for Urumia Station.

A Future -

1. It is our policy to reoccupy Urumia [as a full station of the mission] as soon as ~~time~~ [circumstances] [practicable?] ~~and opportunity make it feasible.~~

2. [The] Older [Urumia] missionaries desiring to return [to U.] should be [given pref.] among those to return.

3. It is not ~~desirable~~ [necessary] at present to plan a complete reduplication of the old work.

5. [While regarding our responsibility to the [all] Syrian Station] Upon reoccupation the primary and direct purpose should be the evangelization of the Moslems.

B Present -

1. For the present we should use in the best possible way the Urumia [force and] funds for work looking toward the evangelizing of Moslems and Syrians.

2. The [force and] funds should be used in the way that will permit [each part of] them ~~funds~~ [or] to be ~~most easily~~ transferred back to the Urumia Field with least embarassment to the present established work.

3. The Urumia staff [and agents] that would not return to Urumia, when the Station is fully occupied, should be placed to the best advantage in other parts of ~~Azerbaijan~~ [the field].

4. That we contemplate a [mission] force in the [illegible] ... 2 doctors and 4 women?
I agree in [illegible] available.

---

1. That we [illegible] mission in [illegible] ... the station

2. That [illegible] ... [OK.] ... [OK] ... [on table]

3. [illegible] ... OK
[illegible] ... [on table]

STATION AND MISSION PROBLEMS-III. and IV.

This question is one about which there may be a great deal of difference. It seems to me that the time has come for expansion. During the three years 1918-19-20 the work was concentrated in Hamadan because of a depleted force. This being the longer established work, it was pushed at the expense of the newer work in Daulatabad. Now that the force is normal or nearly so, the work in Daulatabad has been resumed. The dispensary has been opened, and the school is now established in its new quarters. When the Board sends the new man for educational work the evangelistic work can be pushed in a way which is not possible with the present force.

As was brought out in the discussion of the papers last week there seems to be a feeling that we might branch out educationally by opening a primary school for girls in one of the Moslem quarters. In the villages there is a chance. I am very anxious to see education for girls pushed in the villages of Lilahan and Kandeh. In those two Christian villages there is not a girl who can read her own language. In Sheverine the boys and girls are together, and this year there are four Moslem boys and four Moslem girls. I am not opposed to opening Sultanabad evangelistically, but there is a large Christian population there begging for a school.

One plan for evangelistic expansion is the proposed Sunday school for Moslems where they can be separated from Armenians and Jews. The weekly trips to village is a small beginning, but it promises to become a nucleus for more systematic work in the nearby villages.

As one who is not distinctly engaged in ~~educational~~ institutional work, it does not seem to me that we are over-emphasizing that part of our work. The schools and the hospitals are a necessary part of our plan in the opportunity for contact with the people which they give. They are things which the people need, and because ours are of a higher grade than their own we can draw many of the people of influence. I am reminded of the remark of one of our senior missionaries when the question of moving Faith Hubbard school from the Armenian quarter came up. He said that sometimes the Moslems ask why we are here. We can point to our institutions, particularly our schools, as places where we are serving the Christian population, and this may sometimes relieve a delicate situation.

But this does not necessarily prevent our pushing evangelistic work harder. Our people who are engaged in distinctly institutional work can not give time much time to outside evangelistic work, but as has been noted in other papers, there are many opportunities in the institutions themselves.

If it should be possible for the churches to keep Baron Abraham here as pastor of the two churches, the possibilities for evangelistic work through the churches would be largely increased.

Respectfully submitted,

Margaret L. Caverdew

If I may, I shall answer the second question first. What are the reasons why we have no strong leaders after so many years of work? Have we no leaders? They may not be so strong, nor so full of initiative as some, but consider Varjuhee. She has been the counsellor of the missionaries in Tabriz Bible school for years, and the people of St. Stephens church look to her for advice and reproof. In her own sphere she seems to me a strong leader. Yaghoob, as an evangelist he is enthusiastic, wise and eager. His deafness is a great drawback to an otherwise very efficient worker. Bodvalli Asatur is not so dynamic as might be desired, but he preaches good sermons in Persian, and his pastoral work in Lilahan has been very acceptable to the people there. Mirza Guchos in Kandeh is an example of a good worker with push. I heard him preach in Armenian and consequently do not know what he said, but his earnestness was contagious, and the people gave him close attention. As a pastor he is busy, and the difference between Lilahan with a pastor part of the year and Kandeh with a pastor all the time was noticeable. In Sheverine we have two good workers, Mirza Setrak and Haneh Khanum. Both are good teachers, and Mirza Setrak is preaching every Sunday. The school is growing, and so is the Sunday attendance. Khatoon Mooshee is a clever woman, well versed in the Scriptures, and equipped to be a very successful Bible woman.

As I have thought over these people and their qualifications and work, one thought has kept recurring. Is not one reason we have not stronger leaders the fact that we have not been able to pay them as we ought? In the three last named cases I am sure that has played a part. The people in Sheverine were working all the time, but they were worried and discouraged all the time trying to make both ends meet. Since their salary has been increased there has been a marked difference in their work. They give it more attention, and the result is seen in better work and more of it. Khatoon was not dismissed for neglecting her work, but for embezzling Relief funds. She says that poverty forced her to do it. We say a real Christian should be willing to serve the Lord for less, but can they always do it? We have centuries of Christian service back of us, but these people have not, and I am impressed that our leaders will develop more if better paid.

In the schools there are the beginnings of normal courses to train teachers. Courses in pedagogy are given at the with practice teaching, at least part of which is supervised. This department will doubtless be enlarged and extended.

Just at present plans have been made for more definite help and instruction for Mohammad. In addition to his other opportunities, Kaka has agreed to give him an hour's instruction daily to help him in methods as well as knowledge. He is going with the writer twice a week to the villages, a work in which he professes great interest. Hajar and Mosrat are working with Mrs. Marker in the primary department of Peniel Sunday school, and Miss Murray has a normal class for the primary teachers of St. Stephens.

Respectfully submitted,

Margaret L. Cowden.

American Mission
Tabriz, Persia.
Dec. 7, 1921.

Our dear Dr.Speer:

I am enclosing a copy of the minutes of this year's Annual Meeting, together with copies of personal and other reports. We made an extra copy of the latter that we might send the usual one to the Board and have one copy for your party. I am very pleased with the way the minutes are prepared this year, anyone who knows Mr.Dillener and Dr.Cochran would expect them to be good.

Your letter written in Allahabad on the eleventh of October was received the past week and Mr. Muller has just let me have his copy for the Mission files. We are glad to hear that you are intending to come up by way of Mespot. You will have had the telegram long before this with the advice of our Mission confirming the judgement you had already formed. We are in hope that you will not have to cut off the Meshed trip but we do feel that the time will be short in Persia at the best. In the minutes of Annual Meeting you will notice that West Persia is asking for a man to aid Mr.McDowell as the first request on the list of new force. Miss Lamme is badly needed here now as she is about the only member of our Mission fully equipped to take up the work of Mrs.Jessup. Mr.Wright with his knowledge of Turkish and Armenian is urgently needed as we have so few evangelists.

You will please note in the Mission Force and Medical reports the action of the Mission requesting that Dr.Packard come on to Tabriz. I feel the highest ground we attained in Annual Meeting was in the discussion of the great,new medical work we hope for, with training schools for Doctors and Nurses, new dispensaries and an enlarged and fully equipped hospital. These plans if carried out would require Dr.Packard as well as Dr.Vanneman and Dr. Lamme. You will see that Annual meeting took up the matter of redistributing Urumia force and funds since we feel it may be a long while before Urumia is open, though we cling to the hope that in God's Providence it may be soon. Other parts of the field are not only open but sending Macedonian calls for schools and the Gospel. In the occupation of these other splendid centers we may catch the first glimpse of what God is working out by keeping the Urumia field closed. The gladness with which Moslems and Nominal Christians are receiving all forms of Gospel work in Tabriz presents a great challenge here now too.

Mr.Pittman is now in the Garadag region where whole villages of people say they want to be members of the Protestant church. Mr.Muller has his hands more than full with the Relief work. Dr.Cochran and Mrs. Muller have just opened a new fifty bed relief hospital. Mr.Jaquith of Constantinople and a young auditor named White were recently here to look over Relief matters and they promise to present strongly to the Relief committee the need of workers in Mespot,Hamadan and Tabriz.

We are waiting anxiously for the time when you will arrive. Annual Meeting wrestled with a number of hard problems but we may have to deal with some

again when your party arrives. Since I began this letter we have had a truly wonderful conference of the church elders and leading converts with eight men who have newly confessed Christ as their Savior. They are all former Moslems and come from different stations in life as well as from different places. I wish you might have heard their confessions and the witness they gave to changed life and the power of Christ. The three years that I was in Seminary I had a regular church and received about fifty members into communion, most of them on profession of their Faith, but I have never seen the Spirit of God at work in men's hearts as it has been here during the last few months.

The results among refugees who heard the Gospel when they were in Tabriz and who have since returned to their homes show what a tremendous opportunity we have among the ten thousand refugees who are still here with us. The number is increasing daily, there are by actual list more than seven thousand refugees from the district west of Lake Urumia alone.

Since several West Persia people as well as other Persia missionaries have said there must be a great congestion of forces in Tabriz may I outline in brief the work of those who are here now.

Miss Beaber. Charge of Girls'School Moslem womens'Sunday School and inquirers classes.
Mr.Pittman. Touring,now in Garadag. Mrs.Pittman evangelistic work for Armenian and Moslem women.
Mr.Muller. Charge of all Relief work. Mrs.Muller,women in Refugee hospital.
Dr&Lamme charge of hospital. Mrs.Lamme home work and with hospital patients.
Mr.Gifford. Charge of Memorial School. Mrs.Gifford home work and calling.
Miss Wells. Nurse in hospital.
Miss Johnson. Teaching Girls'School.Charge of Khiaban school.
Miss Gillespie. Charge of Refugee Boys' and Girls' schools for Assyrians and Evangelistic work in hospital and Khiaban.
Mr.Wilson. Charge Tabriz church and all city Evangelism. Mrs. Wilson home work and for Mothers.
Miss.McKinney. Language and work with Moslem women.Teaching Memorial School.
Dr.Cochran Charge Refugee 50 bed Relief hospital. Mrs.Cochran language.
Mr. and Mrs.Dillener language. Miss Pease language and teaching in Girls' School.
MR.Rieben and Mr.Groseclose teaching in Memorial school.

As you will see by the Annual Meeting reports our schools alone had more than two thousand pupils last year. There are great opportunities on every hand that we must regretfully refuse because we do not have sufficient force to take advantage of them. Take my work for instance. I am the only man free for Evangelistic work in this place, as large as Kansas City and with the villages in the near vicinity running into a population of more than a million people. I realize that all Mission stations are short of force to take advantage of the opportunities offered and we do not complain but on the other hand Tabriz is very far from being overmanned. We all send our love and a cordial welcome to Persia. Very cordially,

J.Christy Wilson

Mrs. R. M. Labaree

RECEIVED
MAY 10 1920
Mr. Speer

Lincoln University, Pa
May 8, 1920

My dear Mr Speer,

The valuable and interesting communication from Judith Moorhatch David(Mrs Jacob David)of Urumia is delayed in reaching you owing to a misunderstanding on my part. I am sorry for the delay.

One of her most searching criticisms is in regard to the lack of adaptability on the part of the missionaries [Alas this criticism is only too just. I have given much thought to the effort to analyze this grave stumbling block to usefulness on the foreign field, this fault which is almost universal though in degree it varies immensely. It seems to me that it is compounded of the following unpleasant ingredients.

Lack of willingness to sacrifice in the precious small things
Lack of consecration sufficient to reach through the whole life
A rigidity in individual temperaments
Our ugly un-Christlike race prides and prejudices]

For many long weeks I have had it in my heart to write this letter Judith's courageous letter has made me feel that the time is ripe to do so. Also as the time for the conference of the untested new missionaries draws near my spirit is heavy within me [May the who under God have charge of the young men and women who are to be missionaries, preparing them for richer and holier living service among those who know not Christ, be enabled to lay upon their souls as never before the absolute necessity of forgetting themselves and their Anglo-Saxonhood.]

The enclosed verse gives my deep feeling on this subject of adaptable missionaries in a way that came to me not many weeks ago.

With greetings to Mrs Speer,

Sincerely,

Mary Fleming Labaree

Mr. Revell promises to have my little volume ready for summer conferences. I hope & pray that it may prove to be of real service.

The Test

I

I cross four seas to come to you.
What is it that I bear?
A faith-evaporated creed,
A bait of life to snare
A not too steadfast Hindoo foot
With Bread that satisfies,
Then give a mouldy crust(once Life),
Long napkined from fresh eyes?

I cross four seas to come to you.
It is not just to rant
An Oxford wisdom,Hull House path,
Augustine,Calvin,Kant.
At touch of Shakespeare leaps my blood,
Ramáyan calls your soul to flood.
Can it be true the Christ I bring
Is but an English Spirit-King?

II

How can I unmake myself now made,
Unform myself formed,my soul unprayed,
Unthink the thoughts that have tracked my brain,
Unravel habits of joy and pain,
Be mere warm human creature ,there
With the Gift of Life to show and share !

When I have stripped off the outer self
And western ways are dust on the shelf,
I build up my life to meet the mood
And tense by the Hindoo understood,
I school my building self -God can!-
To be a servant of Hindustan.

III

At last I can know the Christ of God,
At last I can bring the Christ of God
To the Christless hearts of Hindustan.
Now,they can find Heaven's Lord made Man.

Copy of letter of Judith David, to Rev. Robert Labaree

Tabriz, Persia, February 23, 1920.

Dear Dr. Labaree and Mrs. Labaree and the dear children -

It is a very long time that I have intended to write you but have delayed. We are sure of your friendship and interest to our people am sure you would write more but we know how busy you are. I hope Mrs. Labaree's health is improving and the children are growing nicely. We all as a nation were very anxious to have you back once more and were greatly disappointed that you could not come.

These last two years we have been going through agonies of sorrow fear and death in some ways. it has brought us near God a s Christians when we look deep into things we can understand God's love for his children, but of course as human beings it has been very hard on us and we are entirely crushed, it seems to me that there is no happiness in this world for us. As for myself although am not a real pessimist but from daily experience, I am in a mood of desperation about the future of our people, and the Mission work.

I have written many letters to America for different people, and to be published in different papers, but I would not write this letter to any one except you because I want it private, only would be very glad if you would read it to Dr. Speer, as I hope you together might solve the problem. Hope you will trust and believe me that I have nothing against anybody, it is from my love for the church only and shall open my heart as to the Heavenly Father. You have heard enough of what has befallen this nation but no one from far can understand the real condition. This breaking to pieces of our homes and families has been the object of entire loss of character and energy of our people. No wonder, humanity can not stand such a pressure. The family union is broken, members far from each other leads them to go astray from d ay to day. God's punishments always have two effects. One brings the people to their knees like Job the other that hardens the hearts, the latter is the spirit among our young people mostly, we do blame them, but they really are not to blame according to the circumstances. The Relief instead of humiliating them hardens them, no wonder. You know the generosity and hospitality of the Syrians, and now as they are left thus forlorn. Among the first class there is a greediness of more wealth if they can have a chance in honesty or dishonesty, to make for what they have lost. Among the lower class there is always a spirit of vengeance to their enemies hatred and jealousy against Relief workers, missionaries and ministers. The Relief work has been a blessing and also a curse. It has saved from starvation but it has ruined the character of the majority. They are always trying to find faults in this agent and that.

We can not deny that the most honest and economical agents for the Relief work are the missionaries- there is no question about that. But in the great blunders they make they lose about as much money as dishonest people would steal. They also offend the people with their impracticableness. Of course in many judgments may be they are not guilty, but it seems so to the people. A real American can not be a real Persian, they have to suffer and sacrifice American opinions to get along in this country. In some places money goes like water while in other ways they economize to give comfort. One thing has always puzzled me that why in the Relief and Mission work they do give chance to the most dishonest and inexperienced people to go on while the self-sacrificing and honest are neglected. As for consolation they would not do at all. And if now and then one of us suggests even if it is excepted, but they will not show it out. I will not go through all details of how the work is arranged, it is in some way a good system, but there are great mistakes also.

The thing that is harder on us is how long shall we depend on others, and be always embarrassed on account of our poverty. These new missionaries do not know us,

the old ones are gone to realize our condition.

The nation's future is getting darker still. Who will gather us from these different places? We need a father and shepherd like Dr. Shedd or Dr. Labaree but there is none.

Among ourselves it would be impossible to appoint one as a leader, because in the very poor condition that we are now there are parties among the people which is not good for us specially in such a time. And even if we should be one, it might help in some ways, but how can we get along together and also with Moslems if there is not a strong hand to protect us and fill our needs? The Allies are too busy with their own interests and now they deny a poor nation that has lost all wealth and reputation. It needs a force to take us back to Urumia and settle us comfortably. If we are taken back like the Armenians in the Caucasus it is not worth going back, we might just as well suffer thus than going again and having fuss with Moslems which at the end will be a failure on our side. People like us that want a decent and peaceful living could not live there. On the other hand, think of everything gone, no roof left for shelter, no furniture, no clothing and money. Who will furnish these, and how would it be distributed? If th re was any help.

With the nation's work comes the Mission work which breaks my heart. Of course Europe has had great losses, more than we have, but if there should be any comparison, ours is more accordingly. It is a painful ache that only God by His Own Holy hands can cure. The experienced workers although not perfect, like any of us, are gone. They would know where to begin with. Young people that have an entire different feeling towards church work can not by any means start on the right basis (Missionaries or natives). I have always believed that God tore down the Mission so that it should be reformed. I am afraid that the Tabriz Mission has to go through such a punishment also. As its condition is much worse than Urumia. It needs a Sheldon to write another "In His Steps" for the Church here and in Urumia. Of course our situation was so that we had to go through the misfortune we have been going in the World's great war. But my belief is that our besetting sins had a part in our fate. (1) The selfishness of the missionaries (2) unfaithfulness of ministers, pastors and mission workers. (3) Carelessness of doctors. (4) Dishonesty of relief workers. (5) Cheating of our merchants and business men. (6) Drawback and indifference of the people to religion. But will we better from now on is heavy on my heart.

The wave has been going this way all over the world, we could not work against the tide alone. What I am longing to see is an entire change of Mission work from the beginning from the source New York. New spirit connected with sensible and practical modes which can work in Persia. Americans must not forget that with all their education and talents cannot understand the Orient. They must strip off American ways and adopt themselves to reach Persian customs or their work will not prosper.

This was what I said to some missionary ladies a little while ago, when I went to the door of one of them on special business that she had herself asked me to go, but harshly turned me and said she had no time. I said to the others this will not work among Syrians that love foreigners so much, it might work in New York. Here you are few you must agree to sacrifice for us not we for you. There are two things that have made our feelings sharper than before (1) is our getting higher in education we can feel more. (2) That our bosses are younger and inexperiences, and our hearts so broken that we are not able to endure more. It is very easy for a pupil to learn under a teacher that he believes knows more than he, but if the pupil does not think highly of his teacher he can not control himself under his commands. This is the only misunderstnading between the people and the missionaries. They sacrifice in large things, often their precious life but can not realize the sacrifice of a small action that affects more.

been
The world has/turned upside down. Bolshevikism is reigning everywhere am sorry to say,it will reign in the church also, if it is not stopped at once. Of course we are only dreaming of going back to Urumia and starting new work. But it is just as well to hope and prepare but depend mostly on God's mercy to open the way. It will be much harder now to begin the work than it was 90 years ago when first the missionaries came. Of course am only writing my own opinions to you but speaking with many others they agree with me. Hope you too will accept my thoughts. I do not believe on wasting most of the time and money in educational work. What good have the schools for Moslems in Teheran,Tabriz and Urumia done spiritually for the past 25 years?

It is only"throwing the ~~girls~~ pearls under the feet of the swine." We have been dealing with the first fanatic class of Moslems which do not appreciate our love to them, they will never be converted in this way. Then why should the missions waste this holy money to educate the landlords of Persia? It only makes them harder as they get some education which loosens them from their own religion and turns them out to be infidels,are bitter enemies against Christianity. Specially now there is a jealousy and hatred among Moslems against foreigners, Besides the enmity between Syrians and Armenians.

They can not believe that a missionary is not working American politics. What I am writing is a real fact. I have learned all these things through my discussions with Moslems while in Urumia last summer. They do not understand the sweetness of helping others.

They take for granted that all mission work, schools, hospitals,specially relief work, is to push on American politics. I do not blame them for this as they do not see much preaching,they have also decided never to change to Christianity. My hope is only that by the grace of the Lord they will be converted only.

No wonder when they see the Relief money wasted in Teheran and Tabriz the wealthiest cities of Persia to repair their streets they will not take any different idea than their own thoughts. When they see 20,000 tomans of money spent for seed for Suldooz to cultivate the land. When they see 3000 Tomans a week sometimes spent for the poor in Tabriz besides given to the villagers. Specially the Relief work in Urumia.

They have said it right on my face that they did not want the help of the French Red Cross hospitale,they were not grateful for the seed or bread that our Mission gave.

Of course some relief had to be done,it could not all be omitted. There is another problem in Urumia for the Mission that is a little harder than other stations. The events of the past few years have brought on entire disassurance between the Moslems and Missionaries as the latter have seen the Christians so oppressed by the Moslems they humanly had to help us so they lost their friendship with Moslems. For this we have been the cause more or less and are grateful for the Missions that has taken the right side. My belief for this is not hopeless as the Moslems are so politic and smoothe-tongued if they see the Syrians in prosperity they will come and bow to the missionaries. But I want to write plainly.just as I see the case to-day with my contact among the nobility.

They want us to go back as slave subjects like our great grandfathers,but do not want any foreigners to be a help meet to us. This was why they helped me start the Relief work last year before I could getany help from Tabriz. But just as soon as they saw I was getting help from outside and my refugees were living comfortably while there was starvation outside the Mission Compound but inside for us was plentifulness,enmity and jealousy began and when they were sure that again

the Americans were coming they planned that dreadful massacre of May 24th only to drive away all foreigners.

You are acquainted enough with our family am sure you will believe me that there is not a Christian soul across Urumia Lake that has suffered and sacrificed so much for Moslems like our home for these 16 past years in school and outside we have done everything that could be done,and we are the only ones they can trust and admire. But the question is how is our feeling towards them? In the first place we have not been able to win one soul to Christ. On the other had Kasha Yocob or myself can never trust a Moslem's friendship. They are crooked and false,it will not pay to put confidence in them.

Of course in my stay in Urumia most of them have been loyal to me,but as I say we have indebted them so much that even if they tried to turn evil for good they could not. And of course God's providence was what kept my children and myself, and my own carefulness and sensibility.

So after all as I have spoken with the Missionaries here also it is better to drop the Gospel and Relief work among the Moslems for a certain time,until the bad feeling dies away and until indirectly they can appreciate what they have lost,then we will gladly open our arms to embrace them.

Then we can have the majority, not only have the aristocrats for education and th needy for bread and butter.

Starting the work among our people also has its own stumbling blocks. As have mentioned above,the hearts of the people are hardened. It needs a delicate hnadling,and also the Catholic and Orthodox missions are finished (I hope forever) so it leaves all the nation under the auspices of our station to embrace. Who is the person to do this? No use of sending more new missionaries that takes years till they have the language,get used to the climate,and get acquainted with the people and customs of the country. Often they coming is a failure,they keep going back and forth to America wasting money. So that it decreases the money for native workers. (This is the reason that we are in favor of having mostly the missionaries' children). I believe in the work started by a missionary as their influence would help from the beginning,but I do believe that the work must be pushed on by natives, that are not bossed too much but are given their right position. You might say that this is none of your business,as you are a native,the money comes from America- that is what some say. But as I see that this money will be spent,they why not correctly.

I do not tell my opinions to outsiders to injure the work,but from my love I tell them to those that are responsible to help.

Going back has another dificulty as the Mission is almost ruined. How will they establish the new buildings? It will take most of the money;they will build castles,like in Tabriz,which most of them are not necessary. It would be better to start economically and slowly.

The native workers also are very few that we can depend on. Most of the ministers have died. Those that are left- some of them had to go into business to support their families- maybe they could not help it. The young theological students that were newly coming into the work have their difficulties. They can have a better chance of earning their living outside the mission work. Because the Mission can not pay them enough to start a decent living. Of course a person that is wholly consecrated will work with all love and self-sacrifice. But worldly necessities come first. It would not be bad to select few good workers and give them enough to start their homes and support their families.

Then get some more Syrian young men from America to come into the work. There is Robie Pera Amerokhan - how good spiritual man he is,but what position will he be given. All his life he had only been able with a little left from his father he had only saved a home, and his furniture now,those are gone. Where can he begin? There is my father that has given all for the work and has always been a wanderer for the sake of the work. It would be good for Urumia for him to return,but where will he begin from? As Kasha Yacob like father has sacrificed all his time in the work will never for all the world's glory and riches leave the Gospel work and go into business But for all these years we had not gained any property except our living and house furniture;now that is gone also. We have the same position of a missionary,but not the chance they have. We have never been able to live on 400 tomans that the station gives; we have every year received from 100 to 200 tomans from America,with it we have kept our reputation among the people; they have always thought us wealthy and have honored us,and have confidence in us. But now how and where shall we begin.

This is very painful on my heart that we always have to be thinking about daily bread.

I do not think it pleasant to work for less than your needs and always expect some one in America to send help- this takes all honor from a person. I believe in good work and good pay, or drop it entirely.

I want to see Kasha Yacob in preaching from now on instead of teaching although he can do just as well in the latter. Am not only satisfied with his work only but am a volunteer myself to go with him.

There is nothing sweeter than serving for others if only you get the chance. And if the living question does not interfere with your spirit.

If Dr. Packard has any time to go through the details of the events of the last year he can assure you. That I want and can start with an industrial school in the mission or an orphanage. I believe it is time now that the Board should start an orphanage which will raise good Christian children,may be Moslem children that are very young. If it is built on the right basis it will be a blessing to our people at least for the first few years. As the nation is poor and could not pay like past years board for their children. Let this station start such an industrial work and orphanage connected with College and Fisk Seminary before another station comes in and gets the chance.

I hope you will not get tired of my long letter and hope it will help some. Kasha Yacob and myself are very grateful to you for your sympathy to us you have often spoken or written to our friends,they have been very good and have helped us this year but as the living in Tabriz costs so much with the 55 tomans salary we can not live so we have spent what we have received,or else it would have been a help to start a home in Urumia. If there was any hope of indemnity that would help.

We would like very much to get to America and put our children in school, then return to Urumia. As America is not our home we do not want to stay there as we are needed more here,but my eyes are in very bad need of glasses,they must be examined. We must trust our souls in the hand of God and ask Him to use us for the benefit of others.

Most respectfully,
(signed) Judith David

Lutheran Orient Mission Society

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Mayville, N. Dak., Nov. 9, 1921.

Dr. H.P. Packard,
156-5th,Ave.,
New Work, N.Y.

Dear Brother,-

Just before leaving home on Nov. 5th I received the mail which contained a letter from Dr. Larson of the Lutheran Council informing me that you are sailing for Persia on Nov. 19th. From a neighbroing town I called up my secretary by phone and dictated a letter. This letter dictated just as my train pulled into the station, is very misleading, as my secretary did not catch the memes spoken over the phone.

Again the Lord has seen fit to put us to a test. May wenot be found wanting ! In the hour of grief so many questions press for answers, that I feel the necessity of councel. You have intimate knowledge of the field and of the people. You can give us very valuable suggestions. To you I come with the request : May I have the privilige together with Dr. Young of Brooklyn, a member ofour Board, to have a conference with you before you return to the foreign field ?

I shall,D.v. , be in Toledo, Ohio, Nov. 13 and 14 and will come directly to New York from Toledo. I must be in Rochester, N.Y. by Sunday Nov. 20th. Any day that you may set I shall, D.v., accomodate myself to it; and I hope Dr. Young may be able to do so, too. Telegraph me at my expense.

Will you kindly let me hear from you in care of Rev. L.H. Schuh,ph.D., Toledo, Ohio,- 420 N. Erie St.,

Thanking you for the favor anticipated, I am,

Your fellow-servant in Christ,

N. J. Løhre

Answered Nov. 12, 1921

Lutheran Orient Mission Society

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Tolefo, Ohio, Nov., 15, 1921.
Mayville, N. Dak.,

Mr. H.P.Packard, M.D.,
58- 7th Ave.,
Brooklyn, N.Y.

Dear Brother,-

Your kind letter of Nov. 10th was forw rded to me from Rochester, and your telegram reached me here yesterday. Thank you very kindly! In reply to your telegram I wired you asking you as to the exact date of the sailing of your boat, stating that I had appointments here that would prevent me from coming to New York this week. I shall leave here to-morrow for Detroit and will be in Rochester by Saturday evening.

It is with personal regret that I shall not be able to see you before you leave, as other appointments prevent me. It is my hope, however, that your boat will not sail as per schedule announced. It is my hope that our Vice President, Prof. M.O. Wee, who is coming to New York on the 29th or 30th may have opportunity to see you.

Should you depart before he arrives in New York permit me to express to you our appreciation of the kind interest that you have taken in our mission. I am glad to say to you, that the Lutheran Church is fast awakening to realization of its

present opportunities and responsibilities. Not as fast as we should like to see it do so; but fast enough to warrant us entertaining a reasonable assurance that it shall not be found wanting. Will you kindly extend to them the personal greetings of our society, and bid them be of good cheer, for the Lord of the Harvest shall not permit to cause to fail even though three leaders have fallen. I am enclosing a carbon copy of an appeal to the board members and to the Lutheran Church. This may be of comfort to them, if you will be so kind as to take it with you that they may have the privilige to read it.

Thank you very much for the information contained in your letter. As stated in my second letter to you, the names given in the first letter were wrong, as the secretary did not get the words over the phone, when I dictated the letter, and had inserted other names.

My firstthought was : Possibly we should abandon Soujbulak. Personally I have entirely abandoned that thought. Our missionaries must stay at Tabriz or other places in safety, and u until the re-inforc ments now enroute will come, and the field is safe enough again to enter into it.

Will you kindly give me your openion in regard to what language we should use in our work. Bachimont was of the openion, that the Persian Govt. would look upon our mission with disfavor, and as the supporter of a separatistic political wing, if we make Kurdish the language of our mission. He suggested the Persian This, to me, sems wrong, and in later letter he has yielded, but with some misgivings. He states he hasnot obtained permission from Teheran. Do we need that ? Do you believe that Fossum's Kurdish is a reasonably safe beginning of a Kurdish written language ? This

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Mayville, N. Dak.,

may be an unfair question. I do not wish to urge an answer. Will the Persians, in your estimation, show an unfriendliness towards our mission if we persist in using the Kurdish ?

May I hope to have your views briefly stated so that I might lay it before our board at its meeting on Monday Nov. 21, Send in care of Cordd, Rochester.

Again thanking you for your kindness, and wishing you a pleasant return to your field of activity, hoping and praying that you may find your missionaries and ours all safe when you arrive in the field;

Very sincerely yours,

H. J. Löhr

ans. Nov. 17, 1921
H.H.P.

REV. GEO. H. BACHMONT SLAIN.

On October 31st a code message sent by Rev. Pitman from Tabria, Persia, brought us the sad news that "Bachimont was assassinated at Soujbulak on the seventh of October." What a staggering blow to our young mission! On October 10, 1920, its founder and leader, Rev. L. O. Fossum, died from overwork and nervous exhaustion at Erivan, Armenia. In three days less than one year, the second leader has fallen at the hands of an assassin! Can this possibly mean that God looks with disfavor upon our efforts to evangelize the Kurds? When did the Lord ever order his advancing army to retreat? His orders to the young and inexperienced are: "Have not I commanded thee? Be strong and of good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest." Josh. 1:9. Should our young Society be dismayed? Surely not, if we desire to be the followers of Jesus Christ!

In the midst of the grief that fills our hearts with the first words in the message, let us not forget to thank God for the good news in the other part of the message: "Legation withdrawn in safety to Tabriz." In reply to my inquiries to the State Department, sent by letter and telegram on the 25th of October, I received today the following answer: "I am happy to inform you that according to telegram from Teheran under date of November 2nd, all American citizens who were located at Soujbulak are reported to be safe and on their way to Tabriz." As Pitman's message reached me on October 31st, we conclude that the surviving missionaries had reached Tabriz several days before the State Department message was sent from Teheran.

Rev. George H. Bachimont, of Alsace, France, is gone to his reward. With David we exclaim: "Know ye not that there is a prince and a great man fallen this day in Israel"? 2 Sam. 3:38. With David we lament:

"Should 'Bachiment' die as a villain dies?
Thy hands - not bound,
Thy feet - not brought into fetters:
As one falls before the sons of wickedness,
fellest Thou!" (2 Sam. 3: 33-34)

Let us pause for a moment and look back over history's pages that we may not JUDGE OURSELVES in that we pass JUDGMENT ON OTHERS. Were not the British Christians mercilessly driven from their abodes, and their churches and homes destroyed by the Saxons in the 5th Century? Did not King Radbod of Friesland intoxicated by successes of war in 716 devastate all the fruits of Willibrord's labors in that country? Did not Boniface, the papal ambassador and missionary to Ratz Freisland, attired as a priest robed for festivity, die at the hands of a mob from among the same people 39 years later? Did not the Prussians in 977 treacherously murder the noble missionary, Adalbert? The sad news that the heathen at Birka, Sweden, had killed or imprisoned all the Christians, did not discourage Ansgar, the Apostle of the North. And did not the first Christian king of Norway, King Haakon the Good, burn with anger and threaten revenge when the Trenders at Mare had destroyed the churches and killed the pastors in about 950? These are our ancestors! The English, Germans and Scandinavians of today would not have been what they are were it not for the determination of the missionaries who halted at no obstacles. An incident from Norse history occurs to my mind. King Haakon the Good, engaged in battle, is lost sight of by his comrades, and Eivind Skrykje calls out: "Where is the Norsemen's king? Has he fled, or where is the golden helmet? To this the King, at the front of the battle line, answers: "Continue steadily towards your goal, and you will find the king of the Norsemen!" The pioneer missionary to the Moslems, Raymond Lull, the noble Majorkan, courted martyrdom and gave his life at Borgie, Africa in 1314. May his words never be forgotten by the pioneer Lutheran Society working among the Kurds: "Let

Christians consumed with burning love for the cause of faith only consider that since nothing has power to withstand truth, they can by God's help and His might bring infidels back to the faith, so that the precious name of Jesus, which in most regions is still unknown to most men, may be proclaimed and adored." Sorrow has befallen us, but can we be dismayed?

Looking for a man to send as missionary to Denmark, Lewis the Pious asked: "Where will we find a man who loves God so dearly that he will accept the dangerous take for Christ's sake?" ~~Gekrgrxxx~~ Well may we ask the same question. God grant that an "Ansgar" may come to us, as "The Apostle of the North" came to Lewis the Pious.]

Immanuel Domson fell at the hands of an assassin in 1907, in the same room where Fossum from 1911 to 1916 did his literary work. And now Bachimont has similarly fallen the victom of evil men! Having lost three leaders, should we now give up our efforts to evangelize the Kurds? Where would we be if the bloody deeds of our ancestors had put an end to missionary enterprises among them?

In Fossum's narrative of his ascent of Mr. Ararat is related how the Kurds in that region had plotted to put Bachimont to death BECAUSE THEY TOOK HIM TO BE AN ARMENIAN. It was the alertness of Fossum in God's hand that was the saving factor. Bachimont in his report of the venture tells the same story. It seems an unfortunate circumstance that Bachimont's general build and complexion so much resembled those of the orientals that the Kurds took him for an Armenian. They suspected that he was trying to conceal his national identity under the cover of French citizenship and missionary activity. We have no details of the murder, but we have reason to infer, that now, as in the case of the mysterious murder of Domson, the deed was not committed by Soujbulak Kurds, but by bandit Kurds who did not know that their victim was a missionary and a benefactor. A letter from W. W. Peet at Constantinople, informs us that at

our request the Caucasuses Branch of the Near East Relief had ordered relief supplies placed at the disposal of our missionaries. Can it be possible that Buchimont fell because of being custodian of these supplies?

The fact that the Government seems to have withdrawn all American citizens from Soujbulak, seems to indicate that there is a disturbance which makes Soujbulak unsafe for foreigners. It may be possible that Ismail Pasha-Simko, who was compelled to take his troops from Goldus in March this year, has again appeared with his army and swooped down on Soujbulak with his troops. This forms an alternative possibility. We must await further details before we shall know with certainty how the tragedy transpired.

Can we let three and one-half million Kurds suffer for the evil deeds of a few bandits? That would not be fair, humanly speaking. It would make us Christians false to our commission, and untrue to Christ. Can we who have heard the Macedonian call from Kurdistan, and who have seen the unparalleled opportunities of missionary activity among a strong people at the very center of the Mohammedan world allow ourselves to become discouraged in the day of our afflictions and in the hour of grief? Shall we, who have accepted as our slogan: "KURDISTAN FOR CHRIST" allow ourselves to think that God has intended that we should abandon the mission for which we have laid the foundation! I seem to hear the voice of a Dawson, a Fossum and a Buchimont, and Christ calling on us to more earnestness in our service of the Lord, and pleading with us that we should not permit the work to stop, but prove that they shall not have died in vain for the Kurds.

We must pray and work that this apparent "stumbling block" may become a stepping stone, for that is what God has intended it to be. God intends that this shall open the eyes of the Lutheran Church to their opportunities and their responsibilities; he intends this to make the Kurds realize that they must, more than ever before, pay the price of vigilance, if their friends, the missionaries, shall not be snatched from them by the hands of villains. This

deed will more than ever open the hearts of the Kurds for the Gospel message. The blood of the martyr has been the seed of the Church; and it is so today in Kurdistan.

Let us thank God that we have a reinforcement of three enroute to the field; let us remember them in our prayers, that God may speed their journey so they may soon join the sorrowing band now waiting at Tabriz.

Our heart goes out in tender sympathy to Mrs. Bachimont, who was at her husband's side, and Adolph and Otto, who are in Germany, as also to our missionaries, Fossum, Sahonhovd and Gudbert, now fugitives in Tabriz. Our prayers meet atthe Throne of Grace interceding for their safety and consolation. May the Lord comfort and encourage the brethren in Germany, who selected him as their representative in the common field!

A biographical sketch of our martyred missionary will appear in a subsequent issue.

Nov 4th

Rec. 6/11.

Mon, 7 Dear sir!

We [illegible] with unspeakable pain and re-
[illegible] and trouble your valuable [illegible]
[illegible] the two months and a
[illegible]. Our present [illegible]. It
[illegible] with gratitude to the Lord for the [illegible]
and loyal [illegible] native [illegible] and noble [illegible]
[illegible] examination of the Assyrian mission work;
in the most critical moments of the history of our nation
have [illegible] been especially towards us, have not come
from Urumia to our support; and with a full sense of
[illegible] have [illegible] our life to save the honor of our
life and the name of Christ us. How is possible to hide the truth
in our minds? not to [illegible] declare [illegible] thankfulness-
It is our [illegible] [illegible] [illegible] to [illegible]
This [illegible] Can not put [illegible] the [illegible] of departed
Love for us at [illegible] [illegible] [illegible]. Ill. by Rev. Dr
Packard Dr Shedd Mr. Miller & other [illegible]? who dared
and hazarded their [illegible] for the work in Urumia. Can
[illegible] eye of that year bringing to mind the day of massacre
& exile in the Russian time. It is quite evident if it was
not the Russian if it was not [illegible] we could be
perished to the last of the hands of enemies. Here then
To whom does it belong our present Condition & position as
regard To the Civilized life of world and progress in it Compare
relatively To the number & strength of the nations neighboring us?
who was Missing your personal intention To marry and [illegible]
in the long & distressing roads of Persia To Come & visit & share
with the poor & unfortunate Syrian refugees? we know,
This is the promise, and True Christian love: we know that at
all time you have used your might influence in the parties to
benefit, when we Children [illegible] and [illegible] for gain, but is
Liable To say and help out why we can do is this, To pray &

for Jesus Christ to bless and help your [illegible] more and more in your terrible days, and in turn we do hope you will never forget and remember us in your prayers and other helps which are possible to your ethical line of station.

Our second object in writing you is to tell you our work has proceeded on very good ultimate may be so that many have been spended without much care or useless but at last the work round its right way under the good & economical direction & care of Rev. Mr. Mullen, And we believe if it was he from the beginning at the head of our business we are sure that now we would have thousands of pounds stored and in cash & the treasure now to be used for other prospective plans; we know now much he has troubled and suffered himself during this last year, and we can preach for ever his and service as a good disciple of Christ we can say has proven his mission, God bless him. we hope & see to by that will do his best in this troublesome work. And we are begging your Board to care with us more this field & of good capacity from we hope he will not excuse himself also from the charge of this commission.

We are asking you from Holy God & Divinity a happy & good journey to give you more happy & sound health so to do more & good & unfortunates.

your humble & devoted servants

A. B. Woodman. M.D.

Alexander Murray M.D.

J. Layard

and Dr. Mullen

Good day.

we are signing as representatives of 20 persons.

Liverpool Alberta

1/IV 1924

Today.

Hamadan, Jan. 9th, 1922

My dear Rob.

Welcome back to Persia again, after these many years. We shall be so glad to see you, and have been looking foward many months to this visit.

I received you good letter in which you expressed the hope that you might meet us in India, and possibly come on with us, but after the long delay there, we felt that we should press on at the very first opportunity.

We had a very pleasant jouney here, with a day at Basra with the delightful Van Esses, four days in Baghdad, three in Kermanshah, and got in the 16 of Nov. Tabriz was expecting us to come right on there, but after looking the situation over, the far greater needs here, the larger number of Syrians and the much smaller force here, we decided it was a clear duty to stay here here, at lest through the winter.

Tabriz has been trying to corrall every West Persia missionary there without reference to the very great needs in Baghdad, Kermanshah, Mosul and here. Party after party have passed the McDowells in Baghdad, bye and I know it has hurt them badly. I offered them in all sincerity to stay there if they wished to help out, but was not taken up.

In Kermanshah the Packards are very greatly needed to possibly save a very delicate and critical situation. And yet Tabriz expects them to come an swell their number of doctors from four to five.

I sincerely hope that you will back up those who feel most strongly that Kermanshah should by all means have the Packards this winter, for they NEED them very badly. In Tabriz it is a matter of expansion where one can expand indefinitely, in Kermanshah it may mean the life or death of a Station.

Tabriz does not need them, in the sense that Kermanshah does. For example, to take up the situation.

There seems to be a revival in Tabriz among the Moslems and Armenians or I better say a deep interest. God forbid that I should doubt the work of God's Holy Spirit, or His power to convert the Tabriz Moslems. But many of us who have followed the movement know, that RELIEF has a great deal to do with this interest. When people are starving they will confess any thing and say any thing to get food, and that is the situation there.

One of the much boasted converts, is a very bad man, gets drunk, and swore at Christianity and tried to kill one of our best men afterwards — that is after his professed conversion.

Now Tabriz will have, when the Vannemans get there, 28 missionaries. Of these 22 know the language, so are able to help, and the tothers even without it are at work. They have besides able native evangelists, such as Mr. Moorhatch and Kasha Babilla, four missionaries able to do evangelistic work, and of their doctors 4 know the language and are able to take up active work. What was the situation before we had arrived? This Station had only seven who had the language, and not one free for preaching or evangelistic work.

In Tabriz are some 3.000 Syrian refugees, well cared for in a spiritual line, here 5.000 Refugees with only one native and not a single missionary free to work among them.

Here we have been able at last, to get 3.000 persons moved into 15 villages where they have made the first start in six years towards self support, that is they are farming, and have sown much seed and by next harvest should be well on towards self support. There was not a man to visit them in these 15 villages with the Wd of God. Well looked after as far as bodily needs are comcerned, nothing was done for their souls.

Here aside from this, the Moslem population is very different from that of Azerbaijan. There, up to the movement now going on in Tabriz, there has been indifference and opposition, and hatred. Here the whole Moslem population has a very different temper, They look up to the Christians treat them well, and are very accessible, and gladly listen to the Gospel.

message,and yet until 1 came,there was not a missionary here freeto do any evangelistic work.And as far as 1 know,only one native at work among them.1 think this will show you why we felt it a DUTY to stay here.

Mr.Benley ,entirely taken up with the relief work,was mourning at the spiritual neglect of the people,and told me that the day we came and he heard of our decision to say,was one of the happiest in his life.

1 am afraid that Tabris has been so carried away by its enthusiasm that it has entirely forgotten the great needs and opportunities in Bagh-dad,Mosul,Kermhnshah and here.

1 have been able to visit all the villages once and some twice, and am every way impressed by the hunger of the people for the Word.

All denominationalism has been swallowed up in their commn sufferings, and you do not see Greek Orthodox,Roman Cath,and Old Church Nestorian any more,all are with us.The services here are packed every Sunday,and the impressive thing is that four fifths or even more are young men and women. The old people and young children have succombed to the trials of the past few years.These have for the most part never attended our services,and yet all are with us now.A splendid and unique opportunity to reach and win them for Christ.1 have been praying earnestly for many months that God give me a message and have now found the opportunity 1 have longed for.

We are observing the Week of Prayer,as preparatory and expect to hold special evangelistic services all of next week,and more if we can get the room.Prayer meetings have been held for some time that God would bless us and many earnest souls have been pleading with God for their daughters and sons.1 BELIEVE Godhas a blessing in store for us all.

Tabriz has voted at its Annual meeting that all those so begrudgingly loaned to these needy places report at Tabriz for your visit.This means te tearing Miss Lamme,Edwin Wright,the Packards,Bentleys and us from here, at a time when every one of us is sorely needed.Do you really believe they are justified in doing this aside from the very great expense,risk and hardship of winter travel.? 1 cant see that they are.1 have been deeply troubled and amazed at the expensiveness of travel from Tairuk here. The charges for our one broken down Ford,and some room in a van for hand baggage from Tairuk here,were greater than what it used to cost Mrs.Coan and ?? to get from Urumia to America before the war.That 8.000 miles anda five weeks journey,this only 230or 240 miles and a four days trip.

Oh 1 do hope that Miss Lamme has not left the poor McDowells again without help,and that Edwin Wright has been allowed to stay the winter out at Mosul,and that the Packards will not be taken from Kermanshah this win-ter.Please,oh please help us to see that some justice is done these poor undermanned Stations and overworked missionaries.

1,(and Ida is with me),have come to where we do not feel that we belong to any one station,but we feel that we belong to Persia,or Mesopotamia, where ever most needed.1 think we should all try to feel that way.

In many ways,it would have been more pleasant and easier to have gone on where we know the missionaries and people,for we are strangers to them here,but that does not count against need.

May God give you all grace and strength to know what to do for Ker-manshah.Dr.Stead must be saved to the work,(she is so well fitted for,the evangelistic work in the villa-ges)and made free from the Hospital and Orphanage.The only solution to my humble mind is to hand the medical work over entirely to DrPackard.He has Persian,needed,Turkish,and quite a start in Kurdish.Who better fitted for the hour than he?She is such a sweet character that her presence there cant but be a benediction to all.

Then we have 1.000 Syrian refugess there in a very sad and needy plight and no one who can have an oversight of them.Mr.Wilson and they have no p language in common,and he is new to that work.If the Packards stay on he can do much for them there.

Just now we are heart broken and desperate at the word from the N.Y. Relief Com.that all help for adults must stop.This means that those saved at such toil,expense and self sacrifice for six years must die,and that

when for the first time in six years we are in sight of the goal, and self support seems possible. It means that we must repudiate our solemn promises to all who were willing to go to the villages and farm it, that until the next harvest came on we would keep them alive. It means losing all we have worked so hard for for many years. We are just desperate, at the sufferings, especially of the poor widos and women and helpless old men, and have cabled to the Near East Relief, as well as Board, asking for permission to make appeals to anyone we can for help to save the day. Fifty thousand dollars here Mr. Bentley says would practically see the job through, I dont mean to a complete finish, for relief on a small scale must keep up for several years, but it will see the big part of it off our shoulders. I am positive that there is enough zeal as well as wealth in the Presbyterian church to raise this petty sum and save this old church for which God must have some purpose or He never would have brought it safely through such awful trials.

I am more and more amazed that the people have as much spirit, courage and faith as they have after their hardships.

Well, I have written some what at length, for fear that I might not have the opportunity when you come, for there will be so many demands on your time. Any way you can think over these things on the way.

We have both been praying daily for God's richest blessing on your visit to India as well as Persia and know that He will use you greatly as He has so often in the past. Pray for me dear Rob, that His Grace and Strength be sufficient for all I want to do. I feel so weak, and helpless at times and often cry out with Paul. "Who is sufficient for these things"?

But He can give the Grace, and I know will not leave me helpless.

My warmest regards to Mr. Carter. It seems as if I should have gone to meet and bring you on. but Mr. Allen is so much better up on the problems and questions of this field, that it was of course his pace to go. I never dreamed we would meet again in Hamadan where many years ago I said good bye to you, a very sick and tired man and Cusin Emma. I shall write her soon.

I hope you saw Frank and Janet in Lahore, and the dear grand children.

Our visit in India and Kshmire will be one never forgotten, and we shall hope it was not all in vain either. Ida joins in much love and the welcome to you and Mr. Carter and your friend.

Affectionately yours.

Fred Coan

My machine is working very poorly skipping many letters, so please Excuse the unavoidable mistakes.

(Copy)

Hamadan, Persia, July 9, 1921.

Dear Mr. Paddock,

Mr. Bentley returned from Kermanshah Tuesday evening and on Wednesday made a report of his findings to the Relief Committee. I asked him to send you also a copy of his report, and I think he has done so. Before he left Kermanshah he made arrangements for a generous distribution to the first 600 persons on condition that they stop in Assadabad instead of Hamadan. I am informed today that they left Kermanshah yesterday and are expected to arrive in Assadabad Tuesday. I think Mr. Bentley states in his report that he authorized the giving of four tomans to each person on leaving Kermanshah, and he is preparing to begin relief distributions at once in Assadabad, if the people remain there. He is also sending two Syrians from here to prepare bread for them there.

The Relief Committee here on Wednesday took action asking Mr. Monypenny (British Consul), who is also sitting with the Committee in its deliberations, to send you the following message in code: IS THE PERSIAN GOVERNMENT AWARE THAT THERE ARE FIFTEEN THOUSAND ASSYRIAN REFUGEES PERSIAN SUBJECTS FROM URUMIA REGION NOW IN OR NEARING THE HAMADAN KERMANSHAH REGION? DOES THE PERSIAN GOVERNMENT INTEND TO RETURN THESE ASSYRIAN PEOPLE TO THEIR HOMES IN URUMIA? IF SO WHAT STEPS DO THEY INTEND TO TAKE TO ENABLE THE ASSYRIAN PEOPLE TO RETURN? WHEN WILL THEY DO SO? IF NOT HAS THE PERSIAN GOVERNMENT ANY PROPOSAL TO MAKE WITH REGARD TO THE PERMANENT SETTLEMENT OF THESE PEOPLE IN A SECTION OF PERSIA OTHER THAN IN THEIR HOMES IN THE URUMIA DISTRICT?

Two of the elements that have heretofore complicated the settlement of the Assyrian problem are being eliminated, viz., the British sponsorship for the bulk of the Persian Assyrians; and the dispersion of the Nation. If the Persian Government has any plan for them or any desire to welcome them bacl as her subjects (and there has been every reason to believe that the Persian Government is welcoming them back) she has a freer hand now to deal with them than she has had any time heretofore. As you know, the Relief Committee wishes to direct its work in coordination with any constructive plan that the Persian Government may have for these her subjects, and it trusts that a plan may soon be put into effect before the depletion of our funds makes practical cooperation impossible and leaves 15,000 dependents as a burden on the Persian Government rather than a producing community.

While two complicating elements are being removed a new element has developed, namely, the psyshological element to which Mr. McDowell in his recent cable directed our attention. Their psychological state is interpreted differently by different persons and in any case it is being held partially in control by the slowness of the movement from railhead on. It is also not certain yet whether all will come up or whether some will finally decide to remain in Bagdad.

Mar Yokhannan, the Catholic Bishop of Senna, is in Hamadan now and expects to be in Teheran before this letter is likely to reach you. He has just made a trip to Kermanshah, Bagdad, Mosul and back to Kermanshah and here for the purpose of attempting to direct the movement? When all attempts to try to keep the people in the Mosul region and in the Bagdad region failed he tried to divert a few thousand to Senna, but met with no success. He interprets the feelings of the people to be a fixed determination to move right on to Azerbaijan, probably Shushawan, hoping then by negotiation with Ismael Agha or otherwise to pave the way for a return to Urumia. He seems now to be lending his influence in this direction and to this end went to the Kyargyuzar in Hamadan Wednesday afternoon and secured a promise from him to put at the disposal of the refugees a large enclosure now being used by the government. On Monday Mar Yokhannan expects to leave for Teheran, there to make arrangements for the further progress of the people. It is not at all certain that his influence among the people or his hold over them needs to be very seriously considered unless he is pulling along the line of their psychological bend.

Mr. Bentley came in contact with the first 600 persons of this movement in Kermanshah and studied them carefully. His judgment is that the people have Azerbaijan as their goal, that they realize that they cannot go to Azerbaijan or remain there without help from the American Relief Committee and will not try, but that they will be unwilling to settle permanently anywhere else, but will accept temporary settlement elsewhere under the shadow of the Relief Committee. Until we see evidence that the Persian Government is endorsing a plan to return to Urumia we do not feel justified in applying any relief funds toward such a plan, nor do we feel justified in giving relief to any of the new refugees in Hamadan City, where they complicate the economic conditions of the city without helping themselves-- but rather to help such refugees to the extent of our ability in villages, where they can live more cheaply and help themselves more or less.

The two horns of the dilemma which we wish to avoid-- and in which I would very much appreciate your advice-- are first, the danger of lending encouragement to an irrational movement that might in the end work to the disadvantage of the people; and second, the danger of putting ourselves in the position of possible interference with a satisfactory settlement of the Assyrian problem. This is the negative aspect of our dilemma. The positive problem is: (1) Is there any government plan toward Urumia in which we could cooperate? (2) Is there likely to be at any time in the future? (3) Is there any other government plan for the people? Upon the answers to these questions depend the answers to the questions: (1) Shall we encourage a movement toward Azerbaijan? (2) Shall we arrange for temporary settlement in villages about Hamadan and Kermanshah? (3) Shall we strive for a permanent settlement of the people in this region?

Very sincerely yours,

(Signed) Hugo A. Muller.

Dr. Robert E. Speer

Dear Sir.

We the Armeno-Assyrian Refugees, feel that the presence of Dr. H. P. Packard with us is of vital importance. as he is respected, believed and loved by these two nations. His staying with us will be great help and comfort in our hardship during our exile.

Therefore please kindly arrange if possible that he might stay with us.

April 6. 1922

Tabriz.

Very respectfully yours

Representatives Armeno-Assyrian refugees.

at Tabriz.

G. G. Sayad M. D.

Lazar Elia

Askandar Shoshaba M. D.

Boris Benjamin

Rustam Shahgaldiants

Alexan Ashandilianz

Nikola Hasratian

British and Foreign Bible Society,

Julfa, Ispahan Agency,

Cf. 11.

9th February, 1912

Rev. Dr. Speer.
American Mission,
Teheran.

Dear Sir,

Having corresponded with the Rev. C. Pittman on the question of the revision of the Turkish Azerbijan Bible, he makes known that you are soon going to Tabriz and suggests that I bring the matter before you so that you may be prepared to discuss it with the missionaries when you arrive.

A revision was decided upon before the war but the outbreak of hostilities made it impossible to proceed. There was a difference of opinion between the Rev. Dr. Wright and the missionaries on the field as to who should be the final authority on points where there was a difference of opinion. The Bible Society suggested because of this that Dr. Wright should go to Persia to undertake the revision.

At present the we have only Old Testaments in stock. The New Testament and various portions are out of print. The demand seems to have been very small, e.g.,the last edition of the New Testament printed in 1893 was one of 5000 copies, so that the average sales have been about 150 copies per annum. The Bible Society before printing another edition are anxious to know what future requirements are likely to be, and this question is complicated by the desire for a revision. Is the revision still considered necessary, and if so, ought it to be carried out before the New Testament is reprinted? There are plates of the 1893 edition but it would be a pity to spend extra money in printing a small edition if in a few years it would have to be scrapped when the new revision came along.

I should be most grateful if you would discuss these matters with the missionaries and request them to let me have their decisions as soon as possible.

Yours sincerely,

A. Hope

Mulla Hadzy Rodzab 4

Dir Sir.

Your kindful letter pleased me so that I am enabe to espose my theinks and represent homage salutation to you & your family which is the best thought for myself.

Certainly you are wistful about enableness in the religious affairs, my position here, Muslim's great othority which limit me in my way & reveal the opinion near them is very much duffult. At all event your hopful promesses which assert me to take place at the 1st class & graduate there according to my examination, add my sincere theinks & [illegible] ge me

not to forget you till the
end of my life and love you
with all my heart.

I finish the letter willing
or unwilling with your
honorable mention & your
noble family's name, topping
you kinds more and more.

Yours Sincerely
Hussen. Souly.

Mella. Hadfy

Ray. 4, 1922

My dear teacher

I got great pleasure in receiving your kind and graceful letter and knowing that you are all safe and happy.

I cordialy Congratulate the birth of your baby son Cisthy hopping that he will be a good & faithful servant of Jesus Christ in the future & serve " " in Calling the people to his true way.

My dear teacher as it is evident to you that when I was at Schoo every time I was using to ask from you and others about Jesus Christ's sayings for understanding something about the true way, but now

in
that teaching them and spending
all my precious times about
will
them you yoursely Consider correctly
that what I have got and will get.
I hope that you will not forget
you honest and faithful pupil
forever. The grace of Jesus will
be with thee and will us forever
Amen.

My homage and sincere
salutation will be to thee
and to all your noble family
with best regard

yaur's faithful
Ali akbar

American population by Tabor
4000 — 4500.

Gregorian Congregations on holidays	300 to 400.
On other Sundays	5 to 10.
Catholic Congregation	40.
Protestant Congregation including Members adherents	150.
who do not attend services	3900
	4500.

According to the statement of the Tabriz Archbishop of the Gregorian church the number of bishops, vartabeds or preachers, and priests in the respective areas is as follows.

	Turkey	Caucasus	Persia
Bishops	45	6	2
Vartabeds	100	100	3
Priests	2500	1500	50

Sept. 1 - Dec. 31, 1921.

Dear Dr. White:-

Educational -

The schools opened in September with a full attendance and the prospects for good work both educationally and spiritually are being realized day by day. We have girls 340 in the Girls' School. Mr. Gifford reports boys enrolled 434 with an average attendance of 425. In the Boys' School three chapel exercises are held daily - one for 85 little ones thru 2sd grade Armenian - one for Armenians up to and including 5th grade and one for Moslems, Jews, and Syrians, including also Armenians from 5th grade upwards. In our Refugee Boys' School we have attendance 340 and in our Refugee Girls' School attendance 300. In our Kheaban Moslem Girls' School we have attendance of about 50. Last year at the request of the Armenians we put a school in Maragha which is being continued with an attendance of about 200 girls and boys. We have five teachers from Tabriz - one a graduate from our Boys' School and one a graduate from our Girls' School. The Moslems are asking for a school in Maragha for their girls and of course would always welcome a school for their boys. Our lack of funds and Christian teachers mak• it impossible to open such schools, tho the influence for good can not be underestimated. At the request in Garadagh of the Armenians who have been refugees in Tabriz for a couple of years and who have been in constant attendance at our Church services, and who were returned to their villages last spring and fall by the Relief, we opened eight schools in certain large villages with an attendance of 335 pupils. We are praying that these pupils may develop into earnest Christians and be an influence for Christ in these dark corners of Persia.

Medical -

In addition we had 54 maternity cases

Our hospital is working to its fullest capacity and under trying circumstances because of lack of proper equipment. In the past four months our doctors have had 159 operations and have seen about 2000 patients. Our Presbyterian Hospital is the only hospital in all of Azerbaijan, the one nearest hospital being in Teheran, 400 miles away. Tabriz Hospital draws its patients from Kurdistan, Garadagh(Black Mountains) and from all the towns and villages in this province of Azerbaijan. We are hoping for a well equipped hospital in this large city of Tabriz(which has a populations of between 200,000 and 250,000 people) worthy of the name it bears, and this can only be accomplished by the loving gifts and prayers of our friends in America.

Evangelistic -

With the new reinforcements we have - both native and foreign- our work along this line has taken on a new impetus, but we are far from being able to reach out and take advantage of the opportunities and open doors that are facing us. With but two men, in the direct Evangelistic Work and one of them still at language study, only a limited amount of direct evangelistic work can be done in our field. There has been very little touring as we have not the men to do it, and our field, which in many places is "ripe unto harvest" is left untouched because of lack of workers. The condition of the West Persia Mission is perhaps unique in this that in the past three or four years nearly all of our older workers have passed away and the Mission is largely composed of new missionaries who are studying language, and it, necessarily, must be two or three years before they can take up full work. We are thankful to God for these young people who bring with them new enthusiasm and new ideas as well as a great spiritual uplift into all our lives. Special Evangelistic work has been arranged for and is being done among the patients in the hospital both by the missionaries and native helpers. Our new missionaries, tho studying the language, are all trying to do what they can along this line - visiting and holding prayer meetings in the homes of Moslem women with the help of our Bible Woman.

Mr. Wilson is completing his second year language study and is doing Evangelistic Work especially among the Moslems in the city and reports very encouraging work. Nine Moslem women were baptized and received into our Church in the fall. With a Moslem convert Mr. Wilson is making a campaign in every part of the city, preaching in the tea houses, talking to men in the bazaars, selling parts of the Gospel to many and reports the work as very encouraging. He has found very little opposition, on the contrary much interest is shown.

We have had very encouraging work among the Armenians and our Church services are well attended , the Church being crowded and people standing. Encouraging prayer meetings are held in the homes with often a new soul born into the Kingdom as a direct result of these meetings.

Mr. and Mrs. Pittman left Dec. 29th for a tour in Maragha. Our native helpers Rabi Stephan and Rabi Yusif have spent most of their time in the Marend region. Baron Gaspar and Rabi Yusif, the former, a recent convert made a tour in Garadagh. Last Spring when Mr. Pittman was in Relief work, he told the Garadagh people if they would return to their villages, the Committee would give them 10 tomans (about $11.00) each right then and the same amount againg in the fall. This money was to be used in building up again their homes; also to buy oxen, sheep and seed for sowing. Many of the Garadagh people took advantage of the offer and returned to their villages. In November Mr. Pittman together with an Armenian helper Baron Alexan, a recent convert, took 14,000 tomans in silver, requiring five load horses, to the people in Garadagh. It required about two weeks to do the distributing and the traveling from village to village and on his return journey he held evangelistic services in nearly all of these same villages where money had been distributed as well as in others where it had not been given out. With very good results. This made the third time Mr. Pittman had been to Garadagh to distribute money. Each time the money was taken in silver and on horseback. Garadagh is full of robbers as is every part of Persia, but without guns or fire-arms of any kind or Government guards, 24,000 tomans was distributed. Baron Garapet, our Evangelist, who fled to Hamadan in 1917 and from Hamadan to Bagdad has returned and is now in Garadagh. Our Garadagh people when they left Tabriz begged us to send with them a preacher and teachers, and we are endeavoring to keep an Evangelist constantly among them. We hope some day to have a regular ordained preacher to send to them.

A Theological Class has been started as part of our Memorial School. This class consists of two Persian converts and four Syrians. We hope there will be many others from among our graduates who will be influenced by this beginning and consecrate themselves to the Lord's work.

Missionary Force -

We were very glad indeed to welcome back to Tabriz Mr. and Mrs. H.A. Muller with their children Ruth and Arthur, Miss Gillespie and Mr. Peters. Also to welcome to Tabriz our new recruits Mr. and Mrs. L.Y. Dillener. Mr.Muller has taken up the Relief work in Tabriz along with his treasury work and Mrs. Muller, just returned from America, is a great help to us in Evangelistic and Medical work, Miss Gillespie has charge of the schools for Refugee children as well as doing visiting and Evangelistic work among the women. Mr. and Mrs. Dillener and Mr. Peters are studying the language and helping out in every way possible. Mr. Peters has come out as an educational missionary and has taken up a share of the work in the M emorial School.

At Thanksgiving we had for our guests two American gentlemen who came to Persia in behalf of the Standard Oil Co. During November also Mr. Jaquith and Mr. White of the Near East Relief were our guests. During December eight of the N.E. Relief workers from the Caucasus paid us a visit and Mr. Lewis of the N.E.R. in the Caucasus, spentnChristmas with us.

Three brand new Missionaries arrived in November and December, J. Christy Wilson Jr, Dorothy Anne Cochran and John August Dillener. These we hope will be our successors in the course of time.

Womans' Work -

Miss Beaber has a large class of Moslemswomen which meets with her every Sunday, and from which she makes encouraging reports. Misses Johnson and Gillespie have started a little Sunday School in the Kheaban School for Moslem children. Miss Pease has taken over Miss Johnson's class of Christian girls in our Tabriz Church Sunday School. Misses Johnson and Pease have a C.E. Society with our Armenian girls of our Girls' School as well as a Sewing Society for Armenian and Persian girls; Miss Johnson having the Armenian and Miss Pease the Persian girls. Miss Gillespie works among the Syrian women specially, in addition to her heavy school work. Mrs. Muller has two classes a week with the nurses in the hospital; also spends a day a week doing Evangelistic work among the patients of the hospital, as well as medical work and visiting in the homes. Mrs. Lamme has charge of the Evangelistic work of the hospital and Miss McKinney besides studying the language, does a great deal of calling in the homes and has a Moslem prayer meeting once a week. Miss Wells' Work is never finished in the hospital; yet she always finds time to be helpful and her home is always open to her Persian and other friends. Mrs. Wilson and Mrs. Gifford make their homes an Evangelistic center and the young people of our community always find a warm welcome there.

Very respectfully yours,

Lucile V. Pittman

now. We request you to Consider this fact, and do the best thing on your part to Save us from this barastic life, and give us chance to darn our living by our own hard work, which we are always used to. and also rescue our poor and miserable people from this degenerating chaos Sir: We hope you will not refuse to give your usual kind assistance this time also.

Very truly yours
(Committee of Aldhamouk village)

We have already given the list of the people returning home to the Relief Bureau.

1 2 Moses Hartounian
Madame Hagopian

Mr. Nilson, Evang. Com

faith in many. Most of the people being found in almost misery they think themselves forsaken by Jesus-Christ, and are very apt to go astray: Therefore we request you very urgently to assign a representative-preacher to us who might deepen the christian faith in our people which is almost on the way to be lost for Christ. Now we 300 people (50 families) are returning to our home-village, as we have got no means to get over there, we ask you to help us to get to our village and aid us in our reconstructive work also. Last autumn Mr. Pittman had promised to send us to our village in this Spring, as he is absent

To
Rev. Robert E. Speer (D.D)

Dear Sir!

The members of Y. M. C. A of Tabriz has made me the honour to express to you and through you to the noble American nation their heartfelt gratitude for the christian Service rendered to our poor people by your fellow Country-men. It is not a secret to you the terrible Sufferings which our people has experienced during the last few years. Nor was that experience Something new in our history. For Centuries past, our love for the christian religion and our natural love for the an independent life have led us from difficultyto another. From one Suffering to another and have Created for us one enemy after another.

Europe and especially the representatives of the western civilization the Allies, Saw all that, before, during, and Since the great war but did nothing or almost nothing to Save our people from utter destruction. It was up to the noble Sons and daughters of America to Stretch out their hands across the Seas and the lands and to Send their own representatives to gather and to maintain the few remnants of the oldest christian people and truest representatives of the western democracy in the East. This help of your fellow Countrymen has been both material: religious and moral and the latters has had its worthly Share in Strengthening the already broken hearts of our naturally religious people. Our political horizon has not yet cleared up. Our people is not as yet gathered in a Safe corner, under the protection of Some firm hand. Starvation is Still Continuing distressive part upon our helpless orphans, widows and grown up men and women, Scattered in Russia, Turkey, Mesopotamia and Persia. Our only hope is America, both materially and morally.

It is the firm belief of our Union that the moral side of the American assistance has been and will be continue to be of vital importance to national existance. Now then ever, we beleive in our Lords word saying that — "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." How happy we would be to see the day, when these days of physical struggle were over, when our relation with the noble Sons of America would be moral and religious when our only cause would be Savings Souls to our dear Lord. Jesus Christ. But that time does not seem to be so near. ~~Dear Sir~~! however dark and gloomy our political horizon we have not lost our hopes. We beleive that our Lord has an special mission for our people and for that very reason we are looking for that happy day, whether near or distant.

Dear Sir! You are now here among and with us on a religious mission, you are here to see with your own eyes the work done by the missionaries, who leaving behind their fatherland and dear relatives and friends have came here in strange places to work for us for the Church of our Lord. As one of the results of these efforts, and sacrifice our Y. M. C. members are happy of having the opportunity of expressing their heartfelt gratitude and the absolute confidence in the work of our dear missionaries in this dark Corners of our globe. As representatives of the new generation of our people, in this part of the world it is our highest aim to live up to the standard laid before us by our dear missionaries and to endeavour to spread the work all through our neighborhood. Yes. this is our highest aim and this our Supreme duty and in this we ask you and all those friends of our work to pray for us: "The effectual fervent prayer of a righteous man availeth much" James 5 16.

Dear Sir! you are soon to return home. we pray you to convey our most sincere thanks to all those, who in one way or another have participated in saving our people both physically and spiritually. who have had their shares in the building up of the missionary work in this far away land. who have encouraged the coming over of the missionaries for the sacred service of Jesus Christ. Please give our heart felt greetings to the Presbyterian churches and Board. to the Central Committee of the Y. M. C. A and its branches in America.

Your trip around the world. your visit to the churches the schools and hospitals of the Presbyterian missions, your assistance to those. who have appealed to you for one kind of help or another. during your journey. will surely be of everlasting blessings to you and to those whose noble representative you are. We pray that God may guide and lead you in your great work. we pray that our heavenly father may continue His blessings upon your self-denied life. I take the pleasure in the name of our Y. M. C. A to welcome you, and to say you good bye. God be with you and with all those cooperating with you for the church of our Jesus Christ.

Tauriz IV/6/22

Arsen Khachigian

Mirza Baghdasarian, B.D.
Prof. de langues
Tabriz, Persia

City, the 31st of March 1922

To His Excellency
The Right Honorable
Robert Speer D.D.
&c. &c. &c
American Presbyterian Mission
in Tabriz.

Dear Sir and Brother in Christ,

As Chairman of the Christian Union of Tabriz, I have the honor to inform you that one of our friends, H.E. Mirza Abdul-Kasim Khan Vaad Maraghei, Moudjtahid

a distinguished leader of young Persia, a lawyer and editor of the weeklies: "The Anjuman" and "The Arod" a philosopher and ex-professor of Arabic and Persian at the linguistic colleges in London desires to have an opportunity of making your acquaintance during your sojourn in our City and today calling on me he requested to let you have word about this matter expressing at the same time his hopes that it will surely please you to grant him a favorable hour of your leisure for an interview to receive us both and he tells me he has many important matters to talk of with you.

Expecting a most favorable answer
I beg to be very respectfully yours in Christ
M. Berghdaserian D.D.

Mikran Baghdasarian, B.D.
Prof. de Langues
Founder & Chairman.
The Christian Union
of Tabriz, Persia.

Tabriz, the 30th of March, 1922

The Honorable
Robert Speer D.D.
General Secretary of the
Board of Foreign Missions
of the Presbyterian Churches
of the United States of America.
presently in Tabriz.

Dear Sir,

Blessed be your arrival in our city, the great Metropolis of ancient Persia and may the Lord of Missions lead, guide and inspire you in your efforts to advance the King's Business in this country for time and eternity, Amen!!

I had the honor and chance

of seeing you on your first visit to Persia. I believe it was some 25 years ago, when I was at Urumia as a Missionary sent forth by the Christian Brotherhood of Iowa, and I am glad to see you again here.

I may tell you first of all that our Mission (Disciples of Christ) was discontinued later owing to lack of funds and then I removed to Tabriz, had the honor to be engaged by the late Rev. Samuel Wilson D.D. as one of the professors of the Memorial High School but owing to my being a native (though an American citizen and a graduate of the Bible College of Drake University, Des Moines, Iowa and a minister of the Gospel) I was paid only 180 Tomans or Dollars

a year, not sufficient of course to keep soul and body together with a large family as was mine, I was obliged to leave the school and began to work as private teacher for English, French and German and when by my efforts the American Consulate was established here and Dr. W. Dille came as U. S. First Consul, I became his clerk and interpreter, which service I continued also under Mr. Gordon Paddock later on.

With the Missionaries here in Tabriz I was on good terms all the time, but when about two years ago (in 1920) I was a humble instrument [illegible] in the hands of Divine Providence

of organizing the Christian Union of Tabriz, they began to be suspicious of me thinking I had some "arrière pensée" in my efforts in behalf of this association of true, earnest and ideal Christians of all denominations represented in this city, and their attitude became rather unfriendly, even hostile, since that time. But I must say with gratitude that there was an exception in this case, in the person of the Rev. J. Christy Wilson who was in full sympathy with me in my work and even encouraged me with a very kind letter addressed to me which reads like this:—

Tabriz, the 8th Sept. 1920

To the Rev. M. Baghdasarion
Chairman The Christian Union
of Tabriz,

"Dear Friend, I hope the movement in which you have been influential for the betterment of your people and the reformation of your church, has been blessed of God and will go on to accomplish much for the Kingdom of Christ. I trust it will continue to draw all its inspirations from spiritual sources and will shine only for spiritual ends. There is always a danger of our high motives becoming entangled with affairs of this world, but in view of the splendid, consecrated leadership in this new movement, we are sure it will be blessed by God. You are in our prayers and thoughts a great deal."

"Very cordially yours"

(signed) J. Christy Wilson.

It is quite a mystery to me why the other Missionaries would disbelieve, distrust and hate me as capable of suspicious designs?

Things grew from bad to worse and I was compelled to write private as well as collective letters to the Missionaries on various subject of importance of which I inclose herewith a list for your kind Considerations, not a single one of them being answered by my Christian friends!

There also arose some important questions for the settlement of which Brother Jthought (as Chairman of the Christian Union) myself under obligation to encourage writing adequate letters and as my requests were fully disregarded and my request remained uncomplied with, I threatened to recall all my letters addressed to them on various subjects and to have a explicite explanations when complaints would be made openly in America the matter wiring to the associated

Press in Aburgorts, and sent
a telegraphic appeal to the American
Presbyterian Mission of Teheran
requesting intervention for friendly
settlement of the problems in
question there and got a very
kind reply from Dr. S. M. Jordan
advising me to have patience
and pray rather for wisdom to
carry on matters of difficulty
with a Christlike spirit. In the
meantime I became very sick
and was compelled to keep
quiet on my bed for more than
4 months and thus a collision
was providentially avoided!
When I got up it was about
April 1st and I sent a request
first to the Elders of the Presbyterian
Church asking permission to
have our New year's Prayer
meetings there, but they did
not consent without stating
however the reason of their refusal.
Then I appealed to the Station

Meeting by a collective letter,
to which he never Jailed to
get even an answer! Ittien
was of course much grieved
and wrote again a letter asking
Theus for what reasons possible
do they refuse to grant me
the permission I requested and
told them frankly that all these
things would be communicated
Dyke on your arrival here
and what would they say
Theus to you and what would
you say to them about all
their unworthy and hostile
attitude of the Missions and
toward a Christian worker
who has no material interests
of his own, but only strives
to serve God and his neighbor
according to his best ability and
judgement? And as you have
come at last, I am doing so

trusting and hoping it will please you to investigate most carefully all these pending questions causing troubles conflicts and antagonisms between American Missionaries and Native (?) Christians to hinder the King's Business in this great Field where Thousands of earnest, faithful and ideal workers are needed to preach the glorious Gospel of Jesus Christ our Lord and Saviour, the only Friend and True Light of poor, forlorn humanity everywhere on the Globe.

In case you should need any further explanations on this subject from us you are free to say candidly what is true and acceptable to an investigator like you.

Yours most respectfully
Mihran Bagdasarian B.D.

1921		
Aug. 30	Chas. R. Pittman Senior member & Chairman Amer. Reform Mission	Ultimatum for surplus recalling all my un answered letters.
Sept. 4	J. Christy Wilson	Reg. my letter to Pittman dated 30. aug. remaining unanswered.
" 6	" " "	Reg. Horsep Nalbandian, just a drunkard.
" 8	" " "	Reg. Napoleon Tennis's sending to Mardgha. and Mr. Jeffords' threatenings
Oct. 30	H. A. Muller	Requesting to give me some employment.
Dec. 1	" " "	" Grant me a small loan (30 Tomans) payable in a fortnight from date.
"	" " "	Appeal for granting me work.
1922		
Jany 1	J. Christy Wilson	Reg. the scandalous affair at the A. E. F. Bureau & closing of the office.
" 9	" " "	Request for using Mem. Chapel for Chr. Unions yearly prayer meetings.
" 25	The Amer. Presb. Mission	Appeal for Cooperative work
" "	" " "	on behalf of yenok Der Nisdagenian & Van (his petition for work in Close/
Feb. 2	Hugo A. Muller	Appeal in the name of Christian Unions on behalf of poor, starving Karadagh refugees

List of unanswered letters addressed to American Presbyterian Missionaries at Tabriz, Persia

Date	Names.	Subject.
1920		
Nov. 20	H. A. Muller	Regarding N. E. R. work.
Dec. 15	Chas. R. Pittman	" " " "
1921.		
March 30	Chas. R. Pittman	Reg. troubles in the Church.
April 4	" " "	" " " " "
" 9	" " "	" Sebag Hayrabedian.
" 10	" " "	Request to use Memorial Chapel for Christian Unions Prayer meetings.
" 12	" " "	For Khatchadour Nikoriun
" 14	Miss Beaber, Teheran	Relef. for using Mem. Chapel for Chr. U. Meetings.
" 20	J. C. Brothers	Reg. N. E. R. work under Pittman "Eminently pure and fair"!
May 11	J. Christy Wilson	Appeal for using Mem. Chapel for Chr. Union Meetings.
" 26	" " "	do
June 1	" " "	do
" 21	" " "	About some unproper things.
July 3	Pe Am. Presbyt. Mission	Letter of greeting & invitation for Cooperative work.
" 6	J. Christy Wilson	Request to grant me work.
" 7	Mr. Gifford	" " " " "
" 27	" "	For Hovsep Valbandian.
Aug. 10	J. Christy Wilson	Memorandum to the Am. Presbyt. Mission on my unanswered letters & my treatment.
" 10	Mr. Gifford	About using Mem. Chapel for Chr. Union Meetings

The
Christian Union
Of
Tabriz, Persia.
M. Boghdasarian, B.D.
Founder
Chairman & Secretary.

No 208.

Tabriz, Sunday, the 2nd IV. 1922

To the Honorable
The Right Reverend
Robert E. Speer, D.D.
Of the American Presbyterian Missions
Tabriz.
Persia.

Dear Sir & Brother in Christ,

I have the honour to submit herewith a Memorandum on the state of affairs of the American Presbyterian Missions in Tabriz for your kind and careful, serious consideration, with most ardent prayers that our Lord and Saviour, Jesus Christ, may use it as a humble instrumentality to enlighten your mind upon the present most deplorable situation of state of affairs prevailing in this field of Missions under the auspices of the American Presbyterian Churches of the United States of America and may the Lord help, guide and bless you in your efforts in His King's Business!

Yours with fraternal greetings
most respectfully
Nikoaos Boghdasarian, B.D.

Hirayr Baghdasarian B.D.
Prof. de Langues
Secy-Chairman of the Christian Union
Tabriz, Persia

Submitted to Hon. Secy. one.
H. E. The Right Hon.
Robert E. Speer D.D.
on his visit to
Tabriz.
Sunday
the 2nd of April
1922.

Tabriz, the 21st of June. 1921.

Memorandum, regarding some matters of great importance and interest for the American Presbyterian Mission in Tabriz, Persia.

I. The Near East Relief work.

It is altogether superfluous to say that the magnificent work of Christian charity and philanthropy carried on by the American Mission here at Tabriz under the magnanimous auspices of the American Near East Relief Association is above all praise and worthy of profound gratitude and sincere thankfulness, but unfortunately just at the start this excellent, gigantic and most delicate enterprise was not placed on sound and solid grounds owing to lack of good judgment, experience and careful observations of the work. It was a great and unpardonable mistake that there were no representatives of the Natives of this Country in the administration of the Relief Work and everything was done only by the Missionaries while the familiarization and conversation of several trustworthy native ladies and gentlemen would, no doubt, prevent many errors

abuses and wrongs which have been committed at large by unscrupulous people who succeeded in entering the service of such a good, christian and holy work and wherefore the American Relief Committee was blamed and in responsible before God and humanity if not their own Conscience. It is a long story and I have no time to dwell upon this matter any longer, and I can only say that in case these things were carefully investigated many undeniable evidences would be forthcoming in behalf of the truth regarding the most deplorable state of affairs prevailing here in Tabriz in this respect. It suffices to say that in october last I addressed a long letter to the Rev. Hugo A. Mullen about this matter where upon he got extremely angry with me and would never more deign greet me! Then I spoke to the Rev. Charles R. Pittman about this important question, but he simply said to me in reply that it was not his business! neither, perhaps, mine to meddle in such affairs, and the situation remained status quo ante bellum! Finally I addressed a letter to the Rev J. C. Crowthers on same subject in April last. But he also blamed me severely in his reply saying that the Relief Committee's administration under Mr. Pittman's guidance was "eminently fair and just" and that "it

complaints could be accepted regarding that matter. Since no change took place and everything was allowed to go on as it was before and complaints were increasing many of which being addressed to me as the Secretary & Chairman of the Christian Union of this City, I felt it to be my duty to report the matter to the Hon. Caldwell, U. S. Minister at Teheran, hoping to see at least some amelioration of the deplorable situation effected thereby.

II. The Work at Church & School.

It is a most deplorable fact that things are not better in matters concerning Church and school conducted by the Missionaries here in Tabriz. The same lack of Christian fellowship and fraternal cooperation of the Natives who as members of the Evangelical Armenian Church (I do not like the name Protestant Church, which is absurd and entirely unscriptural) under the auspices of the American Presbyterian Mission, ought to be consulted about matters concerning the Church and the work of the blessed Gospel of our Lord and Saviour Jesus Christ in Tabriz and the whole province of Azerbeidjan and they should be granted the privilege of taking part in the weekly deliberations

at your station meetings, as well as
in your Conventions so that a complete
and harmonious cooperation might exist and
prevail in Church and school, and be
lieve me, then, yes, only then when the
bondage of despotism and religious tyranny
will be abolished and Armenians with
the liberty deprived and hated Ottomans
(as they were Hottentots of Africa!) will
united in the way of the Lord as brethren
and Sisters in Christ to do His will,
then, I say, will surely also come the times
of refreshing from the presence of the Lord"
promised in Act III. 19. I should like
you to be present hidden in a corner,
of course, and quite invisible, in the
social gatherings of the Evangelical
Armenians here at Tabriz, in order to
hear and be aware how do they criticize
you for your unchristian attitude and
dealing with the people of your Churches.
sighing and crying for a change
which will bring them liberty and freedom
in the Lord. I know that a profound
feeling of discontent and resentment
is gnawing the hearts of the Armenian
"Protestants" at the most deplorable right
of your arbitrary dealing with them
in all matters concerning Church
and school work, and it is evident
that should this state of affairs in
your Mission field continue in future

Memorandum.

then a rupture would be quite inevitable
especially when other Missionary societies
should appear in the field. Such a
rupture was going to occur a few months
ago when the Rev. Arsen Tavoryian
arrived here from Erivan as the
elected pastor of the Armenian
Evangelical Church. Finding his
place occupied by the Rev. Hamparzum
Terzian he applied to the Rev. Chas.
H. Pittman for the settlement of the question
and was informed that actually there
was no vacant place for him here
at Tabriz and he could go to Urumia
if he liked and trouble was ahead.
Apparently Baron Hamparzum did not
like his letters to the just spirit which
by order of the Station Meeting was
given to his charge; on the occasion
of the Armenian national great memorial
day "Sourp Vardanz Zorouragh" which
was celebrated by the Christian Union
in the Memorial Chapel on the 24th March.
Mr. Alexander Der Vartanian, the Editor
of "Ara Zank" was invited to speak
to the people on the subject of the day and
after the meeting was over he came to
the writer of these lines to take tea with
us and a few minutes later came
also Baron Zerounian and there
were many other people but in our
room at one of our friends asked

Baron Hamspartzum what was going to become of Baron Arsène to which question he replied as follows: — "I am appointed by the Missionaries and I don't believe that they should ever let me go and give my place to Baron Arsene." "But if the people should like to have him on the pulpit instead of you" retorted the interlocutor "what will happen then?" "In that case" said Baron H. "those who want to have him must pay his salary too" - and he went away. We all in the room did not like these utterings of Baron H. and found them harsh and unworthy of a preacher of the Gospel, besides this he made arbitrary people of the Missionaries by saying "they would not let him go and give his place to someone else" - Arsène or Archegitoles is not matter at all. I saw at once that there was imminent danger of a rupture and decided to report the matter to the Rev. Chas. R. Pittman at once since I had heard that Baron Arsène hearing the utterance of Mr. H. had resolved to declare his intention of remaining at his post and preach to those who would give him preference without any salary and thus a new Protestant Church would be organised within the circle of the old one. Fortunately, however,

good and sound judgment prevailed at this time at heart and the separations in question was avoided at this juncture.

III. The Christian Union.

Peter Lackman of Oldenburg, Germany, has written a beautiful morning song in the XVIII Century, which begins with an admonition addressed to the Christian soul: „ Erhebe o meine Seele dich,

Die Finsternis vergeht,

and then he complains bitterly saying:

„ Ein Tag geht nach dem andern fort,"
„ Doch Gottes Werk bleibt liegen, "
„ Weil Ihre That mit leerem Wort "
„ So viele sich begnügen." —

and it is very true that the disciples of Christ are not following their Master's advice not obeying the great Commandment He gave us: "Seek ye first the Kingdom of God and His Righteousness." Yes we are satisfied with our weekly, monthly and annual reports on the progress of the Gospelwork in this City and are even glorified when they appear in the Christian newspapers of America, but in reality there is very little moving on, because there is no Christian fellowship, indeed, between the Ministries and the Natives and consequently there can not be any Co-operations and thus the work of God „ bleibt liegen" i.e is stagnate in this City.

Oh the sight of this most deplorable fact,
I began to feel the necessity of making
some effort on behalf of a Christian Union
which if eventually organised here in
Tabriz, I was sure would be a means
of much spiritual blessing and advance
ment of the Gospel work among our
people. At first I tried to persuade
some of our „Protestant" brethren whom
the Lord has blessed so abundantly
with wealth and invited them to
cooperate with me to start this new
movement. But all my effort and
words were in vain. They simply
told me that it was the Missionaries'
business to look after such things &c.
Still I did not lose courage and
made propaganda for the Christian
Union and finally on the 18. Sept. 1920
at our II meeting in the house of
Khanteleg Khan Saradjian the work
has been organised and a Committee
of 6 was elected to further this
new Christian enterprise under
the kind patronage of Mr. Saradjian
as our leader and chairman.
The other members of the Christian
Union Committee were:-

1. Mr. Hampartzoum Zerounian
2. „ Hardig Der Marderossian
3. „ Oghlig Khan Mazarbegian
4 „ Miran Baghdasarian

Memorandum.

later on were added as Counsellors
5 Der Ghevont Avedisian, the priest
6. Mr. Levon Kevorkian and
7. " Ludvig Dadian

In this important meeting to which about 40 people, ladies and gentlemen were invited, were present Mr. & Mrs. Stepan and Nörker Abrahamian Mourkadjy who addressed the assembly congratulating us for the great success in organizing the Christian Union of Tabriz, promising to help us in any way they could for the advancement of this good work (See Record of the Ch. Union of the 18. Sept. 1920, signed by H. Zerounian Chairman & L. Dadian secretary.)

Our program was to work for the Spiritual welfare of the people among whom we are living and we decided to have:-

1. Gospel meetings on Sundays.
2. a Christian lecture course
3. a weekly Christian newspaper.

and our activity was increasing day by day. Our American friends were also so glad that such a good work of Christian faith and fellowship was started in this city by our humble efforts and on the 8. Nov. 1920 the Rev. J. Christy Wilson sent us the following kind-letter of

recognition and fellowship:—

Memorial School
Armenian Mission
Tabriz, Persia
the 8th Nov. 1910.

To H. Baghdasarian
Chairman the Christian Union
of Tabriz,

Dear Friend,

I hope the movement in which you have been influential for the betterment of your people and the reformation of your Church, has been blessed of God and will go on to accomplish much for the Kingdom of Christ. I trust it will continue to draw all its inspirations from Spiritual sources and will shine only for Spiritual ends. There is always a danger of our high motives becoming entangled with affairs of this world, but in view of the splendid, consecrated leadership in this new movement we are sure it will be blessed of God. You are in our prayers and thoughts a great deal.

Very cordially
(Signed) J. Christy Wilson.

As this memorandum is written to be published later on in America, I must tell the plain truth con-

cerning all these matters of supreme importance and interest for the Christian public in the United States, so that the public mind may be enlightened about the state of affairs prevailing in this Mission field and steps may be taken to ameliorate the situation which is deplorably bad and needs reformation most urgently.

Our young Christian Union was smooth sailing on most successfully and we had nice meetings in private houses at first and afterwards in the "Protestant" Church. Our intention and purpose being plainly stated in our program i.e. to Cooperate with the Armenian Church as well as with the American Mission here in Tabriz, a memorandum was prepared by me which was submitted to the Right Reverend Nerses Melik Tankian Archbishop of Azerbeidjan, inviting him to accomplish his part in Cooperation with us to ameliorate the dreadfully stagnate religious situations of the Armenian Community under his guidance and care, and the persecutions of our cause began. I was accused most shamefully from the pulpit by the Archbishop himself as well as by his adherents - Anti-Christian leaders of the nation and infidel teachers and writers in the press openly

of being a detestable procedure insulting the Armenian Church and her great prelate (See "The Ayk" the semi-Monthly Weekly newspaper Nr. 38. of the 10. Oct. 1921.) To conduct this flagrant calumny I was obliged to publish the Memorandum in a pamphlet-form which was followed by another booklet: "From Light to Darkness, or "On the edge of Abyss", which were freely distributed among the people. A great excitement ensued and I was afraid of being assassinated by the mob. The matter was reported to whom it concerned and protection was granted to me.

It is a great pity and a most discouraging circumstance, indeed, that true Christianity should be persecuted even by Christian people and so our first enemy was and is still an Archbishop, but how could American Missionaries turn away their face from us, I am unable to grasp this mystery owing to which most deplorable fact our Christian Union meetings have been discontinued since the first of May last until to this date. The Christian Union being very poor we could not have our own place for holding the usual meetings and conferences and so an appeal was made to the Rev. Charles R. Ottman to grant us permission to have the Memorial Chapel at our disposal

Memorandum.

for our meetings on Sundays in the afternoon. But for a long time I failed to get any reply and repeated the request but permission was not granted at all and I believe the Rev. H. Zerounian who was then in charge of the Memorial school, played a negative roll in this refusal since he had voted against us in the Elders' meeting to hold our prayer-meetings in the Church last fall in spite of his being an active member of the Christian Union and one of the Trustees!? — And so I was compelled to send a telegraphic request to the Rev. J. Christ, Wilson care of Miss L. Beaber at Teheran, but he had left already for Tabriz and on his arrival I repeated our request on the 4th, 7th and 11th of May last and got the following answer:-

Tabriz, May 28, 1921.

Baron Baghdasarians,

Dear Brother;

Your several notes have come to hand, most of them however, while I was ill. I note your request again for the Memorial Chapel but the vote still stands that it shall not be granted for your society.

I hope to bring the matter up again and urge that your request be granted, for I think you should

be allowed to meet in the school building.
Until I have an opportunity to bring
the matter up again please have patience,
and in the mean time I regret
if your meetings are not being
held. — Very Cordially
(Signed) J. Christy Wilson

In the meantime we are condemned
to inactivity and have to sigh and suffer
praying the Lord of the Missions that
He may have mercy upon us all and
help us to see the great errors we have
committed in His blessed work in the
days gone by owing to lack of good, sound
judgment, experience and true Christian
spirit and fellowship with the Native
brethren and sisters in the Lord as
His colaborers in the work of salvation
of the immortal souls who are sitting
in gross darkness of atheism and
infidelity. There remain many things yet to be
written, but I believe all that was com-
municated in this Memorandum of
four leaves will suffice to open your
eyes to the most deplorable state of affairs
prevailing in Church, School and other
works of the Christian Mission under
your care and administration
in this City and Hope and trust
that instead of blaming and hating
me, an Armenian Christian Brother
who dared to write you these lines

must sincerely and respectfully only for the spiritual welfare of the people under your ministry of the Gospel of our Lord and Master Jesus Christ, you will, no doubt, acknowledge and accept the truths contained and expressed in this Memorandum in a Christlike, humble spirit and you will do all within your power and possibility to bring about a radical change and amelioration of the present unsatisfactory situation predominating in this Mission field.

I had some Correspondence with one of the Missionaries at Teheran concerning these matters and was honored with a good letter in reply and I beg leave to give some quotations of it to conclude my Memorandum:—

The American Mission
Teheran, May 21. 1921.

The Rev. M. Baghdasarian, D.D.
Chairman The Christian Union of
Tabriz.

Dear Brother,

Thank you for your letter of the 8th inst. which reached me yesterday. How sad it is that there must be divisions and strife between God's servants for the advancement of His work.— How I should like to see a man fired, yes, actually on fire come into our work, filled with zeal for souls, not with a soft desire but down

in the city and draw a big salary!-
Please tell Baron Uhene is elected pastor
of the Church for will use him to awake
the Armenian people of Tabriz from their
apathy and lead them to be live menbers
for Christ and not simply selfish enjoyers
of their own salvation alone.- Are we simply
content to get saved ourselves without saving
others?- If each one could make a definite
aim and those converted make a definite
aim we could see the evangelization of
the available part of Azerbeidjan accomplished
within 10 years and perhaps long before
that God would make the rest of this province
safe for evangelistic work and effort. How
I would like to see us adopt the motto:—
"All Azerbeidjan for Christ in this generation,"
and work for it. Then we would not
have time to quarrel or to be occupied
with unworthy things. Let us pray for it!

Yours in the Service of Christ.

(Signed) N. N.

The grace of our Lord Jesus Christ
be with you all! Amen.

With most fraternal feelings
submitted most respectfully
by Mikrab Boghdasarian B.E.
secy. & Chairman
The Christian Union
of Tabriz, Persia

26 Ap. under
9 Mar.

To

Dr. Robert Speer,

General Secretary of the Presbyterian Board.

Dear Sir,

In behalf of the Y. M. C. A. of Tabriz, I have the honour to inform you that it is a great pleasure for our Association to have an honorable guest like you among us; a guest who comes from the far and luminous West to the half-civilized and half-darkened East, — to Buddha's India and to the great and old country of Darius and Cyrus; to visit the centres of the Presbyterian Board, which have received the call to bring the living message of the Gospel, to spread the true light of Christianity and to put into practice its grand and noble principles to the retrograded Mouhammedan countries of the East.

And when you, dear sir, as the general secretary of the Presbyterian Board, come to-day to this old Tabriz — the metropolis of Azerbejan — by the said Board, to call upon and bring invigoration and encouragement to your American and native employees, then, it doubly

inspires us and restores our spirits, and confirms in us a desire to put into service our united forces, to work with community of strength for the great purpose of the spreading abroad the redeeming Gospel of Christ and for the service of the salvation of the immortal souls.

You come here to put this work on a better and more solid basis, and I, in behalf of the members of Y. M. C. A. ardently salute you and desire for you complete success in this grand and important religious ministry of yours. You are welcome, dear Dr. Speer, and let your visit serve for the progress of the work of God, and for the spreading abroad the Word of the Gospel throughout the whole of Persia.

On this occasion it would be interesting indeed for you to hear briefly about the organization and activity of our Y. M. C. A., which also directly serves to the extension and usage of Christian principles in the practical life of the young people of this City.

This Association is not an old one. It has only nine months existence. Four years ago, in 1918, when I was invited to work in this field,

the study of these surroundings brought me to the conviction that it was necessary to have a branch of the universal Y.M.C.A. in this City, and in all Persia, in the first time in her history, we organized this Association on Feb. 4, 1918. Unfortunately after four months the Turkish Army invaded West Persia, and we were obliged to leave Tabriz. After our departure the Association was disbanded.

Last year when I returned again to Tabriz, it became one of my first intentions to re-organize this Association, which was successful in June 1921. The existence of this Association was more than necessary for us, especially in the present conditions when the Armenians and Assyrians of Northern and Western Persia have been pouring into Tabriz as poor refugees and when the difficult financial conditions and unemployment have speeded the social degeneration and increased the number of gambling houses, wine shops and billiard tables in this City.

To prevent this moral fall on the one hand, and on the other, to lift up and ameliorate the spiritual, mental, social and physical conditions

of life of the young people in Persia generally and in Tabriz particular, brought us to the conclusion that we must reorganized this Association, according to the program of the Universal Y. M. C. A. and to dispose of our youthful capacities for the furtherance of these double aims.

Our Association for the present is composed of young men and young women. Perhaps it will sound a little illegitimate to call it Y. M. C. A., while in appearance it is Y. P. C. A., In reality we have a Y. M. C. A. and a Y. W. C. A., two different Associations, which, according to the request of the Y. W. C. A. temporarily are co-operating together until they learn how to work and reach to the point of self-support, after which they will be seperated.

In this way, our Association has for the present 19 male and 16 female members altogether 35, which are devided into two classes — active and associate members.

The income of our Association has been derived from the payments of the said members and by presents from others.

Some months ago we wrote to the Central

office of Y. M. C. A. in New York, asking that they approve this ~~of~~ as a branch of the Universal Y. M. C. A. and we are now waiting for the answer. We hope and trust in the near future to organize other branches in Maragha, in Garadagh, and even in Hamadan, in Kazvin and in Teheran.

We are full of the hope that you also personally would like to make us known to the Central office in New York, and that you will do all in your power for the upbuilding and preservation of this Association, which has become a very important factor in the rejuvenation of the religious spirit in Persia.

I remain, Sir,
most respectfully yours,
Arsen A. Goergisian
chairman of Y. M. C. A. in Tabriz
and
Pastor of Tabriz Protestant Church.

American Mission
Tabriz, Persia
July 30, 1921

Rev. Robert E. Speer
Lahore, India

Dear Dr. Speer:

I should like to take this opportunity to thank you for the many letters you wrote my people during my long journey, keeping them informed as to my whereabouts, and as to conditions here. It has relieved a great deal of the anxiety they must have felt.

We arrived here some sixweeks ago, a round year from the time I first expected to leave America. In such a long journey I saw a great deal of mission work, and it has naturally not failed to impress me in a way impossible through the mediums of description. From any angle you view it, it is a big thing here, in the lives of these people, in its size, in its influence, in its import, and speaking only from this side, I can say that it is something to be tremendously proud to be connected with. It is only when one has seen the advancements made by a state like that the Maharajah of Kohlapur governs, has seen the work of a man like Dr. Wanless of Miraj, and has connected the two, that one really knows what this Enterprise means.

One senses in a vast way that the East is awakening. And when one sees with what eager eyes these massed look to America in these days of international selfseeking as the only people from whom they can with confidence expect help, one sees with what uncertain hands the torch is held. One is filled with a sense of the profound need for the purification and salvation of our own country. It fills me with a desire to spend my life for what it is worth, for America.

When one sees how Europe diverts her science from peace to war, one is filled with a great dread at the rapidity with which the East to turning to the West, that it may get our science before it gets our Christ. If the world is to be saved by evangelization to Christ, the slowness of its progress may well be asource of alarm. At Muscat, for example, in a mission that has been established thirty years, I was told there was not a single convert. The zeal or spirit of the workers is not to be questioned, but one may wonder as to the methods. As a mere impression it seems that America is too generous of her money and too sparing of her personnel. One realizes in a way impossible in America that the job is not to be done by schools and hospitals, but by prayer.

May I take this occasion to extend you my share of the missions welcome to Tabriz. I have been teaching ever since I arrived, and so far I have not been stricken with the "homesickness blues."

It has been made aware to me that I am not a missionary, that I have neither financial arrangements on a par with the others, nor status in the station as such. This is at variance with the tone of the correspondence I had with the Board, with the statement I was asked to sign in applying for a clergy certificate, and with the certificate I received over the signature of Mr. Russel Carter to the effect that I was a "regularly appointed missionary of the Presbyterian Board to its Persian mission." I accept this demarcation however, trusting in the wisdom of the station in the matter, and realizing that I have neither the zeal of the others nor their fitness for the work nor their spirit, -and- that it is due entirely to a misunderstanding on my part.

Since I have arrived and my relations with the Board now cease and my relations with the Memorial School begin, I should like to accept the offer you made me in your letter of August 2, 1920, relative to home allowance from the time I originally expected to sail

to the date of actual sailing, and to take advantage of any travel allowance that might be granted. This allowance I hesitated to accept at the time, when to accept before having rendered service had the suggestion of charity, when the need although present was not so great as now. Since the inordinate delay of a year before reaching the field, and its consequent loss of salary, I am now in debt to the Board to the extent of some five or six hundred dollars, and the allowance which you so kindly offered would in some measure relieve the pressure.

I am

Cordially and sincerely yours,

Elgin G. Groseclose

American Mission
Tabriz, Persia
January 2, 1922

Mr. Robert E. Speer
Teheran, Persia

Dear Mr. Speer:

Some time ago I addressed a letter to you in India, indicating that some difficulties had arisen concerning my contract, and my relations with the mission. I am glad to say that these have all been largely settled, and that the station has accorded me the status of a member to as great a degree as is possible and consistent with my position. The matter of salary however has not been settled, and because it something which properly only the Board can decide, I am bringing it to your attention at this time.

I came out here with the intent of being more than just a teacher in a boys' school. I have tried to serve the mission cause without reserve and to the extent of my capacity. I should hesitate to measure my service by the standard of others around me: spiritual problems, which I began to foresee before embarking, and of which perhaps you had an intimation, have prevented me from being as good a missionary as I might be. Nevertheless, I have tried to interpret the truth as I have found it, and to be an inspiration to something better to those with whom I have been in contact. I have engaged language lessons, at my own expense, that I might sooner get on a common footing with the people. I tell you this because it is an often expressed idea that one of the prominent motives of the short term teacher is the foreign travel, and that his recompense is to be sought there.

Not only have I considered myself a missionary, with a missionary's obligations, but I believe that this has been the attitude of the Board. The general tone of its correspondence with me indicates this. It asked me to apply for a clergy certificate for railway travel, and to accede to the conditions named therein, one of which was that its privileges did not extend to "teachers in mission schools," but to "regularly appointed missionaries." I also have a statement signed by Mr. Carter that I am a "regularly appointed missionary of the Presbyterian Board to its Persia Mission." Neither do I feel that the fact that I am to look to the school authorities for my support contradicts this impression, for I was assured that the "school in which I was to teach is a part of the Board's missionary work," and that my "connection with the Board does not cease."

When therefore I say that my assumption of this status here has brought also financial obligations for which the salary offered me is inadequate, and ask that this question be reconsidered and that I be accorded the regular missionary salary, I do not feel that this is a request for liberality of treatment. I have been offered $600 a year, a 20% increase over that named in the 1914 contract form. This sum does not satisfy the principles laid down by the Foreign Missions Conference of North America as the guiding ones in deciding such questions, that the sum should be sufficient to "include the missionary's needs in respect to living, cultural, social, and benevolent expenses, and insurance and other provisions." Neither does it satisfy the requirements

which I stated as necessary in one of my letters to the Board, concerning certain aspects of provision for the future.

I hope that it will be possible for me to have a personal conference with you on your arrival in Tabriz, in order to go over any phases of this matter which are not clear to you. I am sending one copy of this letter to you at Tehran, and placing another in the hands of our Tabriz committee which has in charge the arrangements for your visit here.

I am, with great respect,

Cordially and sincerely yours,

Elgin E. Groseclose

Tabriz, February 28th. 1922.

My dear Dr. Speer:-

If Mr. Pittman had not been able to go, they had elected me to meet you and your party at Zenjan. You are in much more experienced hands, and , of course, one doctor should be enough. We understand that Dr. Packard is coming with your party. We are all hoping that you are standing these strenuous days ##### well. With us it has been a rather mild winter. Just now we are having a little cold spell, but that may make the roads harder. Nearly all of us have been over the road you are travelling recently, and every one of the Mission now here has been over it since 1919. So you see we all know more or less of what is before you, and you have our sympathy. My own two trips have been made in May and June. There may be advantages in making it in March.

It is just my desire in a little note to join with the others in telling you that we are so glad you are coming to be with us for a time. We have been thinking and praying, and talking and preparing for this visit for a long time, and now that we are actually to have it, I hope that we will all gain what we need, and our work be advanced accordingly. I have wondered several times if we are going to make the most of it, and I hope we are. I hope also, that we are not going to tire you too much with our programme.

You will be here in time for the Persian New Year, and if the season is not late, the trees should soon be showing their flowers. We think the almond trees in full bloom are very pretty.

I am sending you a copy of a letter to Dr. Holmes of the Westminster Church of Buffalo. You may have more opportunity to read it before you arrive here, than after you arrive. As it has to do with some of the proposed Medical plans for Tabriz, and expresses the Missions position rather completely, we want you to have access to it before a discussion of Medical Work comes up. The station approved of this letter, and copies were sent to Dr. Holmes, Dr. Packard, and to the Board in New York.

We hope there will be abundant opportunity while you are here to go over these propositions with you.

With very best wishes for a comfortable journey to us, I am -

Very cordially yours,

Chas. W. Lamme

Tabriz, Persia
April 9. 1922.

Dr. Robert E. Speer.

Dear Sir:

According to your last Wednesday's program we very anxiously expected to have a meeting with you. But later in the day we found that in that program the word "leading refugees" was erased. so that we thought probably you did not have time to see us. We are so very sorry for loosing the pleasure of meeting with you.

Very respectfully
Armenian Refugee Com. at Tabriz.

Rustam Shahgaldiants
Budag Manaserian
Alexan Ajtandilciants
Nikola Hazratian

SUGGESTED PROGRAM
for
THE BOARD SECRETARIAL VISIT IN TABRIZ
beginning March 31, 1922.

Friday

Meeting with Program Committee and Dr Vanneman to arrange program. 4:30 at Muller's.

Social gathering with missionaries in evening at Hospital.

Saturday

Visiting property and inspecting work -- including refugee schools and relief institutions. Committee to accompany party: Dr Vanneman

Dinner and supper at the Central Compound.

Sunday

Address Assyrian Congregation in ~~Memorial School~~ Protestant Church at ~~10 A.M.~~ 1:30 P.M.

Address Armenian Congregation in Protestant Church at 11 A.M.

Address General Protestant Service at Protestant Church at 3 P.M.

Informal vesper song service at Girls School -- leader Mr Carter - 4:30 P.M.

Monday

Visiting and addressing Tabriz Girls School 9 A.M.

Visiting and addressing Memorial School 10:15 A.M.

Making official calls - Consuls Russian -

Conference with missionaries at Hospital at ~~5 P.M.~~ 4:30 - 7

Visiting Kheaban School before 7 P.M.

Dinner and Supper at Hospital Compound

Tuesday

~~Visiting relief work~~ refugee Schools A.M.

~~Receiving official calls A.M.~~ Mission Conference 10 am

Conference with missionaries at Girls School 2:30 P.M.

Dinner and Supper at Girls School and Muller Compounds

Wednesday

~~Receiving remaining official calls, if any~~

Conference with missionaries in A.M.? 12

Conference and interviews with native workers, leading refugees and other natives in the afternoon

General Reception at Girls School 5 to 6 P.M.

Dinner and supper at the Central Compound.

Thursday

Relief Committee meeting at Hospital 9 A.M. ~~with Vanneman~~ refugee Refugees

Conference with missionaries at Hospital Compound at 2:30 P.M.

Preaching service in Church (English) at 5:30 P.M. — 6:30

Y.M.C.A. invitation ~~8 P.M.~~ 9 P.M.

Dinner and supper at Hospital Compound

Friday

Conference with missionaries at Girls School 9 - 12 A.M.

Dinner at Girls School given by Domestic Science Class 12:~~30~~ P.M.

~~Conference with missionaries 2:00 to 4:00 P.M.~~

Baron Hambartsoom's invitation ~~4:30 to 6:30~~ P.M.

Supper at the ~~Muller-Dillener-Gillespie Home~~.

Social Gathering in the evening — ?

Saturday

Addressing the mass of refugees in the Relief Office yard.

A two-hour trip with Mr Wilson to the tea houses of the City for Bible selling.

Armenian Archbishop's invitation in P.M.

Invitation of the Representatives of the Assyrian Refugees in P.M.

Conference with Missionaries at Central Compound in P.M. 7-9

Dinner and Supper at the Central Compound.

Sunday

Address at "Moslem service" in Girls School at 11 A.M.

Address to Armenian Girls C.E. at Girls School at 2 P.M.

Preaching at Turkish Service in Church at 3 P.M.

Vesper communion service for the mission at the Hoppital at 4:30 P.M.

The Program Committee has arranged for the delegation to be entertained in the various compounds by turn, the missionaries in each compound to constitute themselves a committee to decide the method of entertaining.

The Committee recommends and has provided above for the acceptance of the four invitations herewith attached -- and suggests the following order of importance in case all cannot be accepted:

1) Representatives of Assyrian Refugees
2) V. Ardsroony (for Armeninn Archbishop)
3) H. Dserunian
4) Arsen A. Goergizian.

Altho the Committee at first recommended that a Memorial service be held for Mr Jessup during the time of the Secretarial visit, it does not now consider it advisable to hold such a service.

БРАТЬЯ МАНАСЕРЯНЦЪ
ԵՂԲԱՐՔ ՄԱՆԱՍԵՐԵԱՆՑ
برادران مناسيريانس
MANASSERIANTZ FRERES
Фирма сущ. съ 1855 года.
№

Persia, Tabriz, April 5, 1922

Mr. R. E. Speer,

Dear Sir,

On the 1st Sept. 1917 we signed a contract with Mrs. Shedd, Packard, and Allen by which we gave to the Relief Committee our crops of wheat, barley, millet, and other things in the district of Mangavar for 11,000 tumans, with the understanding that the Near East Relief would gather our tobacco in the same district and deliver to us one-third thereof in Urumia, after taking out of the expenses on the same. Owing to the eventual retreats of the Russian forces and our fleeing away to Tiflis, and, more especially, owing to the unexpected death of Mrs. Shedd our claim was not fulfilled in time. For safety we had sent all our documents to Tiflis communication, with which place, was soon stopped for a long time.

Адресъ для писемъ: Бр. Манасерянцъ.
Телеграммъ: Манасерянцъ

Thinking that we would not have any difficulty for settling our claim, we called on Mr. Ellis, the treasurer of the Amer. Relief Committee. He was then willing to settle our claim but he demanded our copy of the original, but which, unfortunately, we did not then have in our possession. After Mr. Ellis' departure and after bringing the original, we sent in our claim to Mr. Muller, who referred it to the American Consul in Tehran, and this, in his turn, referred it to Hamadan. These referrings continued from Hamadan to Tehran, from Tehran to Tabriz, from Tabriz to Hamadan and over again, until finally the chairman of the N.E.R. of Tabriz, Mr. Wilson, told us plainly, that because the funds of settlement of old claims have been returned to New York we do not wish to take upon ourselves the responsibility of investigating your claim without the presense of at least one of the signers of the contract."

Dear Sir, it is unnecessary to go into details. Fortunately Mr. Packard, one of the signers, is here now, therefore we ask you to kindly investigate our claim personally and settle it in an amicable manner. We are ready to submit the case to the judgement of a mixed Committee to be agreed upon between us. For good reasons we have refrained from appealing to the Courts of Law and we hope that neither of us will be sorry for it.

Respectfully yours,

J. Khanzadian

(K. Manasariants.)

April 10, 1922, Tabriz

Mr. R. E. Speer

Dear Sir,

When I called on you on the 5th inst. among other things I asked you to consider the contract claim of the Manasaryats Brothers. I am told that Mr. Packard has said that Manasaryants have no claim against them. I wish you to kindly see that it is absolutely necessary that you endeavour to settle it before your departure, as I know that the claimants will eventually bring the case before the Court and open up certain things which will be against the future interest of your missionary work in the district of Urumia. I earnestly ask you to let me see you for a few minutes and explain to you

the whole matter. I make this request as I know the importance of the case, and have in mind the interests of the American mission.

I Hope you will kindly make a date and let me know it through the bearer.

Most sincerely yours
Vahe Ardzroony

Rev. R. E. Packard
American Mission
Tabriz

(Copied from the translation of the original)

Accepted the members of Relief Committee HON. Mr. Shedd, Mr. Packard, Mr. Allen, this Contract with Manasaryans brothers merchants, remaining crops of their property at Margavar, except the tobacco and hay, for the amount of 11,000 toomans, the gathering and storing of above mentioned crops the contractors are responsible. Meanwhile any kind of happenings and circumstances have nothing to do with contractors whatever tobacco there is at Margavar the above contractors must gather it and store it, 1/3 of all tobaccos (after deducting the expenses of 1/3) they must deliver it Manasaryans brothers at Oroomia city.

Sept. 1, 1917

Signature of Karaped Manasaryans

Signature of
W. A. Shedd
H. P. Packard
W. Allen

(Copied from translation of Consulate Copy)

By the help of Mr. Packard, as he has been in Margavar for some time, endeavouring to gather the crops there, by inquiring the villagers those who were familiar with tobacco crops, and investigating of the last years tobacco amount, we believe if there were no difficulties in gathering the crops, it would amounts not less than 16,000 poods dry tobacco. We see by average estimate each Persian tonab yelds about 12 poods. I think one Persian tanab is about an acre, 12 poods of tobacco are not above average per tanab as we have investigated.

The Russian Vice Consul at Oroomiah certifies that this is the correct translation of the original paper of Mr. Shedd the Director of the U. S. Mission written in English on 20th of Nov. 1917 at Oroomiah.

No 210

Postage expences according to page 11 Consulate Tariff is 3 roubles.

Signature of Vice Consul
Nigaddin

Seal of
Consulate

Dear Mr. Speer:

As a postscript to my letter let me give you very briefly, the Relief situation as it stands to day.

Immediately on the collapse of the emigration movement to America there begain a general exodus of the Urumia people from Mindan and Mosul for Persia. They refused absolutely to listen to any suggestions to locate them in the villages about Mosul. They were heart weary of exile and were simply homesick for Persia. About two thousand had passed the border into Persia when orders were issued from Teheran prohibiting further passage of the border by Assyrians or Armenians. This left about a two thousand Urumian Syrians stranddat Tairuk where they remained for six weeks until the way opened again for them to proceed. This let through another two thousand. These passed on up to Hamadan, where some will remain, but many of them pushed on To Tabriz. Perhaps two thousand Urumians, possibly more, have elected to spend the winter in Bagdad. In addition to these Urumians we have one or two thousand other Assyrians who have established themselves here.

The camp at Mindan has been discontinued and the British staff dismissed. Some of the mountaineers, being given their freedom, have gone outside the British lines and have settled in their own homes in Supna, Amadia, Berwar and Ashitha and Lower Tiary. The huse of Mar Shimon have been placed in a village close to Amadia. How safe it will be for these people, only time can determine.

The remaining mountaineers, whose homes were still beyond reach, were settled in villages about Mosul, or rather to the north of Mosul and within the British lines. These number several thousand. These have been most unfortunate. They have been on the land for over a year but have not been able so far to make a living from it and have been reduced to almost famine conditions. Further to add to their misery an epidemic of malaria broke out among them and according to the report of the medical authorities 99 percent of them have been prostrated by it. Mr. Lampard, our Relief colleague at Mosul, has been doing heroic service in these villages the last two months going about and personally dosing the sick with quinine. The epidemic is subsiding for lack of material but the victims of it have been left, Mr. Lampard says, in a most debilitated condition. Beyond all doubt these Mosul people, i.e. the refugees settled in the villages, are the most destitute and most deserving of assistance of any under our care either in Mesopotamia or in Persia. I leave tomorrow night, with Edwin Wright, for Mosul. Edwin will remain for the winter or as long as the Mission will permit him to remain. I plan to return in two weeks.

Simso still reigns supreme from Khoi to Sulduz and there is no immediate prospect of a change that would permit our people to return to Urumia. On this side the border our mountaineers will gradually feel their way back until their valleys will be reoccupied as far as Julamerk possibly as soon as next summer. This would account for the chief mountain tribes of Tiary, Tkhoma, Jelu and Baz.

We have given no food or clothing here in Bagdad since we came here from Bakuba and nothing has been given in Mosul in way of a general distribution although some clothing and bedding were given to certain c classes who had not been in Bakuba and who had never received aid.

We have been as conservative as possible in order to conserve our appropriations in anticipation of the time when our British friends would discontine giving the people shelter and rations.

We have so far been treated most generously by the New York committee but now because of failing resources they have intimated that we must expect a lessening income which perhaps would force us to confine our w work to orphans.A recent cable from Mr.Vickrey instructed us to this effect. The orphanage question is an imprtant one and calls for a conference in order to do the wisest and best possible for the cildren.

But it is no less important and necessary that we mke provision for the large number of women who are absolutely without male supporters.

There should be included also the extremely aged and decrepit.

A few words about ourselves personally may not be amiss.

On the braake up of the camp in Bakuba Mrs.McDowell and I came into the city and had a breathing spell of two or three months.In December we moved to Mosul;in February we came down for a conference with Mr. Muller and Dr.Dodd;I accompanied these wo brethren to Mosul for a visit to the refugee camp and again returned to Bagdad.The government refused to allow Mrs.McDowell to return to Mosul,much to her chagrin,& we were compelled to settle in Bagdad.This,however,was Providential as in March came the big emigration wave and we were here ready to handle the work.We had secured a large house which permitted for a while our giving shelter to some two hundred Syrians and later to the various companies of Persia missionaries.

Before we were quite finished with the emigration business,which almost swamped us,the exodus to Persia begain,and ran through the summer.In July we received over the Mindan Assyrian orphanage,150 persons including the staff.These had to be doctored and clothed.In August it was decided that the orphanage be removed to Kermanshah and it devolved upon us to take them up which we were glad to do for the change it wld give us.

At Tairuk we found the thousand Urumians in a wretched state and in response to their appeal we decided to go on to Teheran to present their case to the general government. At Hamadan we had opportunity to do accounts and to hold some conferences.In Teheran we felt our visit accomp plished something for the people and we had the pleasure of a visit with Philip and Sarah and made the acquaintance of our little granddaughter,Martha Ann. All this took about six weeks.

We had given up our house to the Armenian orphage so on our return we had to seek new quarters.Since early summer we have had a camp for certain needy classes in which we had gath red sometimes as many as seven hundred people,we providing only shelter with oversight of the sanitation.Many of these were women and children without means of suppo and we felt that they should be provided for in some more permanent way.We so fortunate as to secure the unfinished hospital belonging to the C.M.S.of London,which gives us a home for ourselves and for several hundred of these destitute women and chuldren.We have been here now several weeks and have been very busy getting the place in shape for winter.Mrs.McDowell is in her element in superintending this work and in planning industries for the women whereby they may at least assist in their support.

Out time has been fully occupied with relief work but the spiritual side of the work could not be ignored.We have done what we could but

it must be said that our people have suffered for lack of spiritual care. While in Bakuba we had our stated Sabbath congregation which was always large some times numbering over a thousand; for a greater part of the time a Sabbath school and also work in the camp by Bible women and preachers. There was also a regular weekly meeting of all our Mission helpers for spiritual uplift and direction. In Bagdad also we have our Sabbath service which is well attended. But in these places much more than this is needed while in Mosul the lack of missionary superintendance has been very greatly felt.

It was this need in Mosul that made us feel sore that party after party of missionaries came and went and not one of them felt the call to assist us in Bagdad or to go to Mosul.

We did not fail to call their attention specifically to this field but all felt under some obligation or constraint to push on up into Persia.

We have felt that aside from my mountain people, whom I have been compelled sadly to neglect, the tenthousand Urumian people who have been under our spiritual care these eighty years constituted an Urumia station field, just as much in Mindan as if they were in their villages in Urumia. And it seems to me that their sad plight as exiles only made us more responsible to care for them spiritually, as sheep scattered upon the mountain sides exposed to beasts of prey. But I nav failed to see very little if any sense of moral responsibility for this stricken flock. This was so of the men; the women were much more awake and sympathetic to thede needs. Miss. Guild especially asked to be transferred to Bagdad to assist us. At first her request was turned down but on her insisting upon it she was assigned to Bagdad for a limited time. She came as far as Kermanshah where we met her with the orphans. We very much desired to have her with us in Bagdad but some one had to take over the orphans and it fell naturally to her. There could have been no one better fitted for this work than she. But this assignment also is only temporary and some other provision must be made for the orphands.

In a cable to Mr. Vickrey we requested that Mrs. Pflammer and Miss. Bridges be secured for this work. They had been in charge of the orphanage in Urumia and are eminently fitted for such work.

Miss. Lamme delighted us by voluntarily offering to remain and help us though her heart was drawing her back to Tabriz, and Edwin Wright after hearing our plea also consented to go to Mosul for the winter to gibe Lamard sorely needed assistance, both of them subject to Mission approval. The answer has come from the Mission to the effect that evangelistic opportunities are very great about Tabriz but that permission was granted for the transfer until you came through when they were to come on to Tabriz. This will give us their servises for less than three months.

There are now, or soon will be, 24 missionaries in Tabriz. There have been but two of us in Bagdad and only one in Mosul. I cannot believe that it is of the lord that there should be such a disparity. There is such a thing as Mission selfishness, which is shortsighted and inimical to the work as a whole. I do not believe it is pleasing to the Lord or that it will receive His blessing. If authority is vested in the Mission the Mission should be broad minded, fair and unselfish in its disposition of the force of workers at its disposal.

I would say again that we are morally responsible for the spiritual care of these Syrians and that it must grieve the Great Shepherd of the sheep to see them neglected in spiritual ministrations. We cannot avoid

the application to ourselves of the words of our Master-"Inasmuch as ye did it not unto one of the least of these my brethren ye did it not unto me."

In saying all this I am not judging any individual.But whoever he may be there must be some one individual whom the Lord intended for this service.

We appreciate very much Edwin Wright's willingnees to help us out temporarily and would be glad if he could see his way clear to accept Central Kurdistan as his field.He feels called,however,to go on sooner or later to Tabriz.I I think he will be willing to remain until spring if the Mission acquiesces.

You are very busy and I am sorry to have imposed so long letter o on you.

Mrs.McDowell joins me in cordially welcoming you into our midst and we shall pray and have been praying that God may guide and bless you in your work in India and your coming to Mesopotamia and Persia.

Very cordially,

Edw P Dowell

Martin

jacks – house

Ujack – has been rented

Uizeb – annual rent of

oymyd – 1200 rs or to

Syzeb – prepay – ed ⊙

ejoir – conditions

ulgal – ulgd – they require

emobf – continuation

Sanyard

exhej – May 1st (of this year) ⊙

Wilej – Wibeb – stop

McDonells

exhej – May 1st (of this year)

Niecm – Mission work

Etmek – Mosul ⊙ ~~time 6th 1st~~

Trufr – provide funds for

Uopep – salaries

anixt – and

Nifop – the missionaries do not send any new missionaries until further notice

m
mfop
jifop

dlefop
Tsfop

ciouv - B coiuv Budget ⊙

Isork - affectionate + hearty Greetings

Ejzul - conference/s - ⊙

Uhadj - Remember ed - ing - s

etmek - Mosul ⊙

Sujam - Political

sikkl - Outlook is encouraged ⊙

Lampard -

Siabn - our - s - ourselves

Srujod - Strongly urge a ship to be sent at once

Packard for — ⊙

Wugjs

Isokw - Greatly

Hamuz - desired ⊙

Iudok - Health

Ynenk - Work - ed - ing

Ajadz - advise - d - ings

Ibtem - early - ier -

Ispeken - furlough Ispekl - ~~to~~ leave furlough

Snabn - our-s- ourselves of - be postponed

habik - It depends on

Udpgl - reenforcements

Mayflower

Ciokl - Is to blame

ciokl - ——

jiour - ——

cyour - ~~It~~ can be

Nfop

Nfom – Have the Mcà's
of other counties (left)

Nfop – _____

Nfok – _____

Nfmp –

Nfo

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INDO-EUROPEAN TELEGRAPH DEPARTMENT

Received from B 2 H at 3 by 4

From Bagdad

Class PD Words 892 30 11 Rec'd 1 Rec'd Hao

To Medowell care American Mission Tehran

Spot immediate purchase martin hotsul house economical wide advisable price Hundred thousand rupees Three thousand down balance nine instalments same approved wire answer only sixteen days approval

Medowells.

TELEGRAPH

Read Feb. 26.
Approve your going to Mosul. Inform
Bow and get market purchase

Rec 486

R 1785

INDO-EUROPEAN TELEGRAPH DEPARTMENT

From Bagdad

Class	No	Words			
TR	150	61	15	1120	

INDO-EUROPEAN TELEGRAPH DEPARTMENT
TEHERAN
SIGNAL OFFICE.

Mcdowell American Tehran

Upon weekly orders withdrawal all relief Mesopotamia will close work here april thirtieth Tiflis proceed Mosul have necessary stop important Tabriz result thirtyseven Thousand pounds balance due Relief December thirtyfirst Mesopotamian directorate all advances except Mosul Persian Gulf ports please instruct branches each mission expended before work Turkish Empire ceased thirtyfirst stop thuler wire to be here concerning work Tehran

Mcdowell.

Modèle 17

نمونه ۱۷

Administration Télégraphique Persane

de Bagdad

N° 2680	Mots 27	Date 22	H. —	M.	OBSERVATIONS

Sheer American Tavern

Martin jacksujach uizaoumyd
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Reçu de ..... le 23/3 191n

Bagdad, January, 27 1922.

Mr. Robert E. Speer, Sec.
Tabriz, Persia.

Dear Dr. Speer:

I am sending this letter to reach you at Tabriz about the time of your conference with the West Persia Mission.

By that time you will have visited all of the Persian stations and will have received all the light possible on our various problems and needs. So I would like ~~to~~ to put in writing several statements affecting our work in the mountains.

1. I would like to place myself on record ~~as~~ as advocating making the Kurdish work in the mountains the chief work. It should stand first ~~in~~ as regards men and means.

2. But while placing the greater emphasis on the Kurdish work I am still earnestly convinced that we are yet under divine obligation to continue our brotherly relation to the Old Nestorian Church.

I sincerely hold that the policy we have been pursuing for some years, of non-proselytizing, has ~~has~~ justified itself; that there have been many signs of our Lord's approval of the course we have pursued. It is my hope that the Mission will still continue its acquiescence in this policy and that the Board will allow a modest appropriation to carry on some work among these people with the twofold view of performing a duty to this old Church, for its own sake and the sake of the souls entrusted to its care; and secondly for the sake of raising up among them men and women, possibly very humble in their attainments, but trained in the Bible and filled with the Spirit, who may be used of the Lord in the evangelistic work among the Kurds.

3. If the Board should find itself unable ~~to~~ to assign more than one man or one family to the work in the mountains, I would feel it my duty to resign in order that that one man may be a young man, and more able than myself to lay the foundations of the new work and to carry on the evangelistic itineration which will be called for and for which I feel that I no longer have the physical strength necessary.

If more than one man or family are assigned to the work and my services are desired it would be a satisfaction to me to be allowed to remain among my mountain people at least until 1927 when I shall have completed seventy years of life, if the Lord spares me, and forty years of service. If the Mission approves of it, it seems to me that I could be most useful along the line of Bible teaching. This is not the time to go into details but in brief my idea would be to organize a Bible training school some place in the mountains for young men. I think there would be sufficient confidence in me on the part of the leaders of the Old Church and the people as a whole to assure the attendance ~~of~~ of many of their deacons and candidates for the priesthood. Along with these I would hope there would be found some whose hearts the Lord would touch and whom He would call to evangelistic service among the Kurds.

4. Edwin Wright will probably attend the Annual Meeting of the Mission next summer or autumn and while there the question of his

his field of work will be taken up. I wish to say that no undue pressure will be brought to bear upon him here to induce him to cast in his lot with us,but on the other hand we desire to express our very strong desire and hope that he will be led of the Master to accept this Kurdish field as his life work and that the Mission will be moved to acquiesce in his decision.

May I be permitted to say a word in this connection? The action of the West Persia Mission,or of the Tabriz station, recently taken looking to the cemering of the combined Mission force in Tabriz has not approved itself to me. It seems to me to be shortsighted, narrow and erroneous. Admitted that the Lord has been especially blessing the labors of his servants in that field during this past year.Does it necessarily follow that He does not intend to do anything at all in the Urumia and mountain fields in the next few years? Who can tell what the mind of the Lord is toward these two fields?

The Mission when gathered in Annual Meeting should have the mind of a bishop-for that is the function of Annual Meeting.It should not be a gathering of partizans,station or departmental partizans-each bent on carrying its own interests to a successful issue.That is the time for team work,when the needs and interests of the entire field entrusted to us as a whole and for which we as a body will be held to a strict account,should be receive impartial and cathelic consideration. That portion of the field not represented should receive as careful and as sympathetic consideration as that portion of the field most strongly represented.

It seems to me that it is not wise to concentrate so large a force in one place,even though that place be a large city and even though the opportunities presented may seem exceptional.And especially not wise at this particular time and under present conditions.It seems to me that it will result in more quickly arousing that antagonism that is sure to come.

Let us fulfil our duty to the whole field committed to us for in every part of it there are some of the Lord's own who are are being prepared by some working of the Holy Spirit and who will welcome the new day that we hope is rising for the entire country and not for Tabriz only,wherein the Gospel shall be preached to all and these whom the Lord has called will believe and through much tribulation,possibly,will enter into the Kingdom.

5. I wish to be placed on record as being opposed to any plan or policy that would look toward the abandonment of our Urumia field. I cannot conceive that any such plan will be proposed but there have been expressions used which seem to harbor such an idea.

6. In writing to Miss.Martin,giving her the conclusion of your visit here,I said,"With regard to their impressions of Mosul,Dr. Speer and Mr.Carter spoke very enthusiastically and I think there is not the slightest doubt but that they will advocate very strongly to the Board on their return the opening of work there.------
-- Of course Dr.Speer did not commit himself to any definite plan or work.He could not do so without first cnsulting the Board. But personally I am looking forward to seeing work begun in Mosul,possibly as early as next fall."
I hope I did not put this too strong. Because of my former reside

dence in Mosul and my personal knowledge of the struggles of that Protestant community and their tenacity of faith I am absolutely one with them in their desire to have such superintendence as will give them hope and enable them to fulfil their mission in that imprtant city and the country around about.

As I have been telling them these last two years,if they can only secure as pastor some strong young man from Beyrut or America,there is no doubt but that the church would grow and soon be self supporting.

I am quite sure that had you seen their Sabbath congregation you would have carried away with you a better impression than that you received from the rather hesitating little group of delegates. The congregation actually enrilled is not large but the attendance is larger and make a good impression.Protestantism has commended itself in the city and with a live and spiritual pastor that church will become a power for good in the city and will become a source from which to draw workers for the larger Arabic field of Mesopotania.

There will,of course,be again the perplexing problem of their relationship with the Jacobite Church.But I believe with patience and tact the problem will eventually solve itself.

Who knows but Mr.Welles may be the man of God's appointment to be the leader of the work in that region for the evangelization of the Arabs.

7. Since you left there have been further communications from the N.E.R. in New York intimating that they may soon have to cut off any further appropriation for Persia and Mesopetamia. Bagdad would suffer the least from such a step.It is quite possible that the work here may cease this coming spring or in early summer in which case some decisions will have to be made about our own movements.

The natural thing for us to do will be to go to Mosul and as you have suggested revert to the Mission work..

A house in Mosul will be necessary.As I told you here,all things considered Miss.Martin's house is the best thing in view. We can secure a good title to it and that without any delay or headache.

If there should be any further changes in the government or in the government's attitude toward us,we would be found in actual & legal possession of the house which might be of no small advantage to our work.

You and Mr.Carter would hardly be in a position to autherize the purchase of the house immediately but you might be sure enough of the future action of the Board as to be able to wire me to rent it with a view of purchasing it. Miss.Martin desires to turn it in to cash before she leaves early next spring. I think it is possible that she would rent it to us,if the terms were made fairly liberal, and she if she had some assurance that we would take it over on purchase in the near future,say within one or two years.If we could pay her the first years rent in advance in order to give her money to get home on,this might be an inducement to her. I have written to her asking her for terms on both propositions and may wire them to you.

2.We have a certain monthly expenditure to which will be added our own salary,which so far has been advanced from relief funds. This courtesy of course will cease with our with drawal and money to meet these expenditures will have to be provided in some other way.Can you and Mr.Carter autherize me to sell drafts on New York

within certain limits. I will enclose a budget list of these expenditures for Mr.Carter.

3. Another question is forcing itself upon us,viz.whether we ought or ought not to return to America this coming summer for a few months rest. As you have remarked that would turn on our physical condition. It is easy to secure medical advice as to our need of rest but more difficult to persuade myself of the need of it in face of the need of our services here

There is this to be said in favor of a short leave of absence. It will be very difficult to go up to Mosul now as a missionary and without any relief in my hand. I will go up jaded to be pestered by the thousands of relly destitute people about Mosul and in the mountains and have in addition to that the perplexities and labors of the reorganization of the Mountain work. The trip home with a few months there would give the recuperation necessary and make the transition from the one work to the other easier and bring me back fresh and more vigorous for what will probably be my last term.

I have no strong desires drawing me to America and it will not grieve me to remain on the field as long as I am able to work.

Dr.Packard did not make any examination of my case and whether or not he would be able to express an opinion in the matter from what he saw of me I do not know.I understand that he is going to the conference.If so he may be able to express an opinion.What ever that may be will be acceptable to me.

You have evidently been favored with exceptional weather and have probably been able to keep up with your schedule.Many do doubt have praying for you. God grant his blessing on all your conferences in P Persia and grant also that we all in Persia and Mesopotamia may be able very soon to give ourselves undividedly to our missionary tasks

There are indications that we have not yet reached smooth water and the winds may blow again. But whatever may be coming ahead of us there is a certain something the Master wishes done by us collectively and individually. We can strive toward that and trust Him to work out the greater things.

Please give our cordial greetings to Mr.Carter and Mr.Welles.

Sincerely yours,

E.W.Oldfather

Mosul. Jan-24. 1922

Honourable Dr Spear.

Dear sir.

I regret of not your remaining with us, to see you satisfactorily: and especially your interview was for some minutes.
I am glad after seeing you the first time, I have obtained my private previlige, which enables me to state my wish before your presence.
as a proper preacher, my provisions pertaining to salary from mission were very much poor, which did not-supplied my single person: how it was then proceeding to supply eleven (11) persons of my-family, under a non enough-than individual salary? that who-ever of them could to work except me.
I knew it was the design of our missionary, knowing that it had plentiful of every thing of former my own home that it belonged to my father: which now all is gone and ruined.
On the other hand from my side also, I have made trouble to mission, asking salary according my right-, I feared lest-not-to be supposed by mission a covetous man, though some times I mentioned our missionary moderately.
Of course when at-home I had every thing, much more than any else of of mountaineer preachers: But after our moving to urmia Baqubah and to here, I became the poorer one of them. Because I advanced honest and straight in every occasion, as my nature and service demanded. Believing that I had done much sacrifices for the mission, and have tried not-to grabble any thing from it-, and so I hoped if I should be found in any need, the mission turn should come to compensate me the past nobleness.

In urmia from 1915-1918 there was a great-chance for all assyrians to collect the wealth. from which almost-

no individuals escaped without any blame - on both sides the chance it was mine, if I have had put my heart for it. Because the stronger warriors belonged to me. and also majority of relief receiving people from mission and other places was under my care considered by the mission of Urmia.
Instead of all ~~of despise~~ despised above mentioned chance. I worked in relief Honestly, that Urmia Missionaries, knew quite well value and honest of my services. Therefore as rewarding my service of their willingness. they wished to help me, as to appoint me like one of the Mubosheers in the villages to look after sowing and production collecting made by the villagers. But I refused that all, lest a blame might be brought against me as I had the purest name.
Those differences were plain to Rev. Dr Shedd (who died) though this my work was closer to him. But it is plain also to Mr allen. Mr Labaree. Dr Packard and all others.

To be satisfied more truth of my words. I am glad of present him that you are in TABRIZ. That you not only should know truth from the Christians. But I beg you to learn it from moslems of TABRIZ also. When the fighting took place between assyrians ~~tribes~~ and moslems of persia azerbaijan, and moslems were defeated, among the assyrians and armenians power to whom belonged was known to the moslems the fame spread until TABRIZ. After moslem defeation, how I kindly and kowally treated defeated moslems preventing all assyrian non my tribe and armenians (then my tribe obeyed) forcebly, not to be cruel towards women and children and million to run after fighting was over also not to loot. Then a commission from TABRIZ was appointed headed by a great SAYID. Which come to investigate urmia affairs between christians and moslems. and the sayid in a large assembly inquired "who is malik khoshaba" after I woo introduced to him. he rose up in middle of people. and after a praising speech of me. then he approached towards me

We had position only. but was more the faith and trust of people towards us depended on noble character. We have entered through out great difficulties. and those difficulties have been overcomed. then now we can not unite again with Nistorian religion. Long ago we have heard that plan from our missionary imposing us to do so. but we never accepted. as we have explained it while we met you in Mosul. Paul rebuked peter on face making Hypocracy that still peter held some Jews customs. Religion is not a Government rule that every people under her occupation should accept it. Religion is a matter of conciences. if No American missionary that him self can not be a Nistorian. how he can impose us to be? In religion there is no politic aims only should be straightness and nothing more. The friendship of Nistorians towards some of us is greater. than they have towards their Bishops. Nistorian Bishops have no influence among people which we have. If there is any idea to work by means of Bishops it will be useless. because they have no supposed influence: and even they will not do more than what they wont to be done. Therefore is not necessity for any religious union. if should it be at last you will see all failed. and also the presbyterian light to be concealed and swallowed up. Let these my words to be considered as a prophecy. I will support presbyterianism if even not as a proper preacher until death.

My resignation of service will not reduce my influence in people. unless another thing if would effect- them. which pertains to mission rather — than for me. For they know my past work and service and relation between mission and me. And such as now mission leaving us not to take care of me. may that would mind them to say "ifs malik —

Khoshaba has been left regardless by mission. might the same mission

saying "blessed be your name with your good deeds which we heard of them". Then he kissed me. in moslem law to touch a christian is unlawful but he did so he believed was his duty for the sake of a worthy compensation. I have forgotten name of the said sayid. you will do me favour if you could be able in TABRIZ to inquire and fetch the above said sayid. if would be so you should have learn from him every truth that I told here.

Under such circumstances assyrian brothers of urmia were effected. Knowing I was able to obtain every thing for my self and feeling I abstained for the sake of christianity to which they and I belonged. They saw my poverty and my living manner, at once with out missionaries from them selves they supplied my home neediness. Since then until now I am under great-great neediness. With out from little salary, I have been expecting any aid either from relief or from Mission but all was in vain. I hoped a worker as me was not to be forgotten by mission, because now I have no Urmian Brothers and no my former home to be helped of them. I think was not a right and suitable way to leave me as a beggar man among the Christians and moslems people of this country, who know me and know relations between mission and me it is a great blame!

Twice I had offered my resignation, but was not accepted suposing me to dwell on a good hope, then after my hopelessness, at last before your arrival here. before two months I had resigned, then was accepted. Though if a family problem would be said, to which from my side I am innocent.

on other hand from time of my fathers until me, We have been heroes to locate and carry on mission work. which then was under dangerous circumstances often near to a bloodshed. often my father took with him armed men to guard mission house. We have accomplished what no single of your missionaries could perform. not because

has no more heart to work for us. the mission has been cold hearted towards Nagalim people".
I have nothing of post to live on. Then now if I will be sure that can take and decide my subject privately on a sufficient salary to be fed on. may I take again my service which I like it. and if would seem to you difficult. of course I shall remain on my resignation. for it will be better. to be a proper beggar in my people. than to bring a blame on mission name. because under former treatments will lead me to beggary.
I have not spared true words from any body even if necessary not also from missionaries. and if I have done so long ago was not good to result as seemed at present. because that is not a brotherly spiritual way. I am calling to my witness Burma missionaries. and chief assyrian preachers of Burma. With regret. many preachers flew away. you might have seen some of them in america. all new students already have ran away from under such circumstances remaining few old preachers with an unknown end.
I feel you will be vexed by such long report. of incorrect English. wrong-pen Writing and also as to praise my self before you. But zeal and obligations made me to do such.
Therefore I beg you not to be irksome. let kindly to be read and considered.

sincerely yours.

Khoshoba Malik Joseph

Mosul.
10th January '22

To.
The Rev. Dr. Speer,
Mosul.

Sir,

It gives us the greatest pleasure to see you amongst us and we are much obliged by your kind visit to us.

We beg to inform you in a few words the present position we are placed in to which Dr. McDowell is very familiar regarding our hardships and exile.

We have unfortunately lost all our belongings and now we are in such difficulty that we find it impossible to maintain ourselves. All our hopes are dependant upon your honour on the sum of Rs 90/= which you give us monthly for our work in Christ and the preaching of the Gospel. But now we find that this sum is insufficient even for our daily bread.

We have families who of course are dependant on us alone for their

mentainance and care and believe us when we say that often we have been subject to shame from our families and yet we are devoting our time for the work of Christ to turn Souls to Salvation.

We therefore beg of your honour to extend to us as much help as it may be possible and consider that we are the servants of a great King Jesus Christ.

We beg to remain,
Sir,
Yours Respectfully.

[illegible]

Selim Khan M. Ezhai

لكل جزء من أجزاء الكلمة ، مهما كان صغيرا ، معنى خاص به.

هذه الأجزاء الصغيرة التي تدخل في تركيب الكلمات تسمى المورفيمات. وهي تنقسم إلى قسمين: الأول يسمى الجذر، وهو الجزء الذي يحمل المعنى الأساسي للكلمة. فمثلا في كلمة (كتب) نجد أن الجذر هو (كتب) الذي يدل على الكتابة. أما الثاني فيسمى الزوائد، وهي الأجزاء التي تضاف إلى الجذر لتغيير معناه أو وظيفته في الجملة.

والزوائد بدورها تنقسم إلى نوعين: الأول يسمى السوابق، وهي التي تأتي في بداية الكلمة قبل الجذر، مثل حرف (ال) في كلمة (الكتاب). والثاني يسمى اللواحق، وهي التي تأتي في نهاية الكلمة بعد الجذر، مثل التاء في كلمة (كتبت) التي تدل على أن الفاعل مؤنث.

وهناك نوع ثالث من الزوائد يسمى الحشو، وهو الذي يدخل في وسط الكلمة، مثل الألف في كلمة (كاتب) التي تدل على أن الفاعل قام بالفعل بشكل مستمر. ويسمى هذا النوع من المورفيمات بالمورفيمات الداخلية.

ومن الأمثلة على المورفيمات الصفرية كلمة (ماء) التي تدل على الجمع بدون أن تحتوي على أي زيادة. ويسمى هذا النوع من المورفيمات بالمورفيمات الصفرية.

وهناك أيضا المورفيمات المتقطعة، وهي التي تتكون من جزأين منفصلين، مثل (ما ... ش) في كلمة (ماشي). ويسمى هذا النوع من المورفيمات بالمورفيمات المتقطعة.

وأخيرا، هناك المورفيمات المتكررة، وهي التي تتكرر في الكلمة الواحدة، مثل (بب) في كلمة (ببغاء). ويسمى هذا النوع من المورفيمات بالمورفيمات المتكررة.

وبهذا نكون قد تعرفنا على أنواع المورفيمات المختلفة التي تدخل في تركيب الكلمات. ومعرفة هذه الأنواع تساعدنا على فهم بنية اللغة وكيفية عملها.

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ב. בכל אחד מהמקרים הבאים קבעו אם הפונקציה f רציפה בנקודה a. נמקו.

א. $f(x)=\begin{cases}x^2+1 & x\neq 2\\ 3 & x=2\end{cases}$, $a=2$

ב. $f(x)=\begin{cases}\frac{x^2-4}{x-2} & x\neq 2\\ 4 & x=2\end{cases}$, $a=2$

ג. $f(x)=\begin{cases}\frac{x^2-4}{x-2} & x\neq 2\\ 5 & x=2\end{cases}$, $a=2$

ד. $f(x)=\begin{cases}\frac{x^2-4}{x-2} & x\neq 2\\ 3 & x=2\end{cases}$, $a=2$

ה. $f(x)=\begin{cases}\frac{x^2-4}{x-2} & x\neq 2\\ 4 & x=2\end{cases}$, $a=2$

ג. נתונה הפונקציה $f(x)=\begin{cases}x^2+1 & x\neq 2\\ 3 & x=2\end{cases}$.

א. מצאו את $\lim_{x\to 2} f(x)$.

ב. האם הפונקציה רציפה בנקודה $a=2$? נמקו.

ד. נתונה הפונקציה $f(x)=\begin{cases}\frac{x^2-4}{x-2} & x\neq 2\\ 4 & x=2\end{cases}$.

א. מצאו את $\lim_{x\to 2} f(x)$.

ב. האם הפונקציה רציפה בנקודה $a=2$? נמקו.

ה. נתונה הפונקציה $f(x)=\begin{cases}\frac{x^2-4}{x-2} & x\neq 2\\ 5 & x=2\end{cases}$.

א. מצאו את $\lim_{x\to 2} f(x)$.

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ו. נתונה הפונקציה $f(x)=\begin{cases}\frac{x^2-4}{x-2} & x\neq 2\\ 3 & x=2\end{cases}$.

א. מצאו את $\lim_{x\to 2} f(x)$.

ב. האם הפונקציה רציפה בנקודה $a=2$? נמקו.

Bagdad, January 30 1922.

Dr.Robert E.Speer,Sec.
156 Fifth Ave. New York.

Dear Dr.Speer:-

I have just made out the estimates for our Mosul-Mountain or perhaps a better name would be The Mosul-Kurdistan field,for the fiscal year,1922-23. It seemed impracticable and unnecessary to make them out so long as the people were shut up in camps and this temporary condition expected to terminate at any time. The Board has generously continued our "Mountain Appropriations as they stood before the war which has sufficed for our needs,mainly the salaries of our preachers,mountain and Urumian,and the school work we were able to do,with something left over to fill out some special need in Tabriz.

But the coming of yourself and Mr.Carter has chrystalized my hopes as regards the resumption of missionary work in the Mosul area and it gives me great pleasure to take the first steps in laying plans for it. The political horizon is far from clear but "He that observeth the wind shall not sow and he that regardeth the clouds shall not reap". So I have made out our estimates for the year 1922-23,so far as it is possible for us to do so.

On the Kurdistan side I have been governed by the existing conditions,as regards workers and field.Our workers have already been located at the points where they are most needed;three large Chaldean villages in the neighborhood of Mosul,Telief,Bartulli and Elkosh,and in the villages occupied by our refugee people;also one village in Tiari and another in Supna.Another Kasha has been located in the town of Zacho since 1919.

For the Arab,or Mosul,side of the field,I can only indicate what is desireable and leave it to the Mission and Board to decide what is possible for the present time.

For Mosul I have set down a man for each branch of the service. They are all desireable.Dr.Cantine thinks the medical man is especially desireable by reason of existing conditions.That band of young men,graduates of Beyrut,would be greatly disappointed if the secondary school they asked for did not materialize.And we wish at the very beginning to strike the evangelistic note.

Dr.Packard while here expressed himself very strongly as having a drawing toward Mosul,in case Urumia should be closed to us indefinitely.It gives him another base from which to work out toward the Kurds. I have indicated a married man for the medical post,in part because of the possibility of Dr.Packard's offering himself for this field and also because I think a married man is more acceptable to the people at large in the practice of medicine.

If only two men can be granted for the Arabic work it will be difficult to say which of the three should be dropped;still more difficult if only one man is granted to say which he shall be.

But at a venture I have arranged them in the order of what seems to be their comparative importance in view of all the conditions.

It must be borne in mind that we are dealing with uncertainties. What will be the attitude toward our work of the Arab government and the British administrators in both Mosul and the mountains remains to be seen. It is interesting to recall that Dr.Labdel,sixty years ago,undertook to preach openly in the market place of Mosul. He believed in a direct frontal attack.He seemed to feel that boldness was better than timidity. He was not able to continue that policy. Are the times any more ripe for such a policy today? Is it possible that we are too timid in carrying out the Master's command?

There will be difference of opinion on this point. In any case we are under obligation to consider the position of the British administrators and their responsible and delicate task. They will be very conservative when it comes to active missionary work.Probably the medical work will be less objectionable in their eyes.Educational work may meet with difficulty. The government may insist upon keeping control of curriculum and teaching staff.They may try to forbid the teaching of the Bible or any form of religion.There have been indications of such a spirit. But if there is a strong demand for a secondary school and no such school is being supplied by the government,it is probable that permission will be granted to open such a school.Miss.Martin thinks that so long as the government is not asked to meet any of the expenses of the school there will be no objection to our teaching the Bible and Biblical ethics,especially if the pupild are Christian.What position will be taken by the Arab government toward the attendance of Moslems remains to be seen.The problem will have to be solved when we come to it.

But in the beginning of the work,wisdom,tact and patience will have to be exercised until we have won a place for ourselves as being helpful and not a nuisance.

The unstable conditions everwhere prevailing rather argues for a modest opening of the work.On the other hand it may be possible to secure concessions today that may be impossible a year from now. At such a time whatever is found established will likely be allowed to remain.

I have not spoken of the missionary staff of the Kurdistan side of the field. You have already intimated to me that there will be a place for us there.

I have also set down the name of Edwin Wright for the Kurdish work inasmuch as he has expressed himself as greatly enjoying the work there and being deeply interested in it. If he should be led to devote his life to the Kurdish work we would rejoice greatly.

He is spiritual,sound in the faith,agressive yet level headed and sympathetic.He has already made a place for himself in the hearts of many of the people.

But Edwin is asked distinctly for the Kurdish side of the field There must be at least one other man for the Mosul side of it.

For the mountain field I have aimed to keep the estimates at the same figures of the preceding years.This limits the school work to a very modest figure.

Some help must be asked for the Protestant school in Mosul and also perhaps a little assistance to the congregation to help them

secure a capable pastor from Beyrut or America. Such a man is most desireable. He should very soon make the church self supporting; he would of invaluable assistance to the missionaries in directing and prosecuting the local work, in keeping them posted along several important lines and in acting as counselor in times of emergencies.

Present conditions do not encourage us to ask for a single woman but the work she would do is so important that we cannot refrain from including such a worker. At present women would not be allowed to live in Mosul but by November such restrictions may be removed.
We therefore ask for one single woman to take over Miss. Martin's school and to visit in the homes of the people, both Christian and Moslem.

I have not indicated any receipts from the field. The people are not yet back in their homes and as yet have no homes to go to. If they are able to exist with out aid for another year it will be all that can be asked of them. There will be some who will have have found employment who will be in a position to contribute something toward their school and church expenses but such contributions cannot be estimated before hand. I speak of the refugee portion of our people about Mosul. There will be receipts from the congregation of Mosul but until the work is definitely taken over they cannot be estimated.

The making out of these estimates has been a great joy to me. It indicates the approaching end of this serving of tables, a work God given, most necessary and blessed, but not good for the people. We welcome the prospect of turning again to missionary activities.

It is too soon to cast up the spiritual and moral account of the relief work of these last seven years, to strike a balance between the spiritual debits and credits. This perhaps can only be done at the final day of Judgement. But that there have been credits there can be no doubt. It has not been all loss to the people. And I trust in days to come when they have found homes for themselves again and they and we come together in the house of God there will be seasons of thanksgiving and recognition of the mercy and goodness of the Lord in the things that He did for them and the good that He wrought out for them through this period of tribulation.

Very cordially,

E. W. McDowell.

copy

ESTIMATES FOR MOSUL STATION OF WEST PERSIA MISSION
For the Fiscal year 1922-23

Class:

1. For missionaries on the field:

For the Kurdistan Field:

E.W.McDowell
Margaret Dean McDowell

Edwin M.Wright (?)

III. For new missionaries:

For the Arabic Field of Mosul;

A single man for Educational work.

A single man for Evangelistic work.

A married man for Medical work.

A single woman for school and house to house work.

An appropriation for necessary equipment.

ditto for rent.

ditto for journey to the field.

ditto for administration expenses of station,

language teachers.

Note: New missionaries should not arrive in Mosul earlier than November for climatic reasons.

IV EVANGELISTIC WORK. (In Mosul-New Work)

Aid to Protestant church in securing a pastor (temporary assistance)----------$-600.

V EDUCATIONAL WORK.

Aid for the Protestant school in Mosul---------- $ 400.

ESTIMATES FOR MOSUL STATION OF WEST PERSIA MISSION--cont.
For the Fiscal year 1922-23

Class				
IV	EVAVGELISTIC WORK.			
	Preachers:	Mosul city	Rs.	
	Kasha Keena ----------		1080-	
	" Onir	Bartulli	1080-	
	" Yokhanan-Tkhomians ----------		1080-	
	" Israil -Zakhe ----------		1080-	
	" Zkuria -Telkeif ----------		1080-	
	Shamasha Tawark	Evangelist -------	1080-	
	Rabi Shmuel	Baz ----------	1080-	
	" Selimkhan	Elkesh ----------	1080-	
	" Khende	Evangelist -------	1080-	
	Shamasha Berkhe-Delh	Dihi, Supna --	540-	
	Rabi Tuma -----	Zarni, Tiari ----	540-	
	Shamasha Kheshaba------	Gawar ----	540-	11340-
	Itineration:			
	Missionary ----------		2500-	
	Native ----------		1000-	3500-
	Bible Women:			
	Rabi Shakar ----k--	Tiari --------	540-	
	Rabi Esyet -------	Gawar --------	540-	1080-
		Total for class IV ----		15920-
V	EDUCATIONAL WORK.			
	Village schools ----------		5000-	
	Bible Training School----------		2500-	7500-
IX	Rents.			
	Missionary ----------		2000-	
	Native ----------		500-	2500-
XI	STATION EXPENSES.			
	Annual Meeting			
	Office expenses		330-	330-
		Total Appropriations Classes IV. to XI.	Rs.	26250-0

E. W. M'Donnell.
Baghdad

[Mosul. 10th January 1922.

To.

Doctor Speers,
Mosul.

Sir,

Having received your honour most cordially in this ancient country, where you have come to look into the spiritual condition of the people, and where I have been working for 37 years including its neighbouring mountains and towns as far as Jawar, among the most savage people, I take the liberty of offering a pitition to your honour in connection with the difficulties and hardships of this country.

~~While I had~~ There are a number of workers ~~for the purpose~~ many of whom are not here at present. I on behalf of them beg to bring before your honour the fact that the inhabitants of this country are far from real salvation, and yet it is possible to turn them by teaching them the Commandments of God.

For fifty years back I can remember the American missionaries and the natives. The missionaries have worked in this land like Evengelists for short periods only

October 27. '4

THE TIMES OF IN

STRANDED IN IRAK.

ARMENIANS' PLIGHT.

The Times has received from an authoritative source the following account of the position of the Armenian refugees in Mesopotamia:—

As a result of the Great War, his Majesty's Government have been compelled to assume responsibility for the maintenance of over 14,000 Armenians in Irak. Most of these Armenians were Turkish subjects from Eastern Turkey in Asia who, having thrown in their lot with the Allies, found themselves without support when Russia collapsed. Others were survivors of the Armenian massacres.

As soon as the war was over the problem of the final disposal of the Armenian refugees was taken in hand. The action of the Turks and Bolshevists in the Caucasus made it impossible to send them to the newly founded Armenian State, while projects for transferring them in a body to other countries which might be supposed to have need of immigrants had for one reason or another to be abandoned.

The possibility of settling the refugees in agricultural colonies in Irak was considered, but climate, local prejudices, and the disinclination of the Armenians themselves to settle permanently in that country brought this project also to nothing. Some have found work but a considerable number of the able-bodied Armenians are stranded in Irak with no means of support, other than such Government assistance as may be given them, and in addition there are nearly 5,000 individuals who cannot support themselves in any case.

Everything possible has been done to find some means of providing for these unfortunate people without throwing any fresh burdens on the British taxpayer. Up to the end of March, 1921, his Majesty's Government had spent upwards of 1½ million pounds on the Armenian refugees, and provision was made for an additional £210 000 which it was calculated would suffice to maintain the refugees for six months from April 1. By strenuous economy the funds are being made to last a little longer, but it cannot be long before the Government funds will be entirely exhausted and in present financial conditions it is impossible to find any more public money for these refugees.

It was hoped that at least the 830 orphans might be transferred to Jerusalem, where the Armenian Colony have plenty of accommodation, but no progress has been made with the scheme, because the Armenians in Palestine are unable to furnish guarantees that the entry of these orphans shall not throw any expense on his Majesty's Government, the Palestine Government, or the local municipal authorities.

Consequently there are still in Irak nearly 5,000 helpless Armenian refugees of all ages, besides a large number of Armenian men who are able-bodied but have no work; and such slight help as is still being given from public funds must shortly come to an end. Unless private charity comes to the rescue these unhappy people will inevitably starve. Certain philanthropic bodies have been informed how the matter stands, and are doing what they can to devise a remedy; but it is essential that their efforts should be supplemented by the help of all who are interested in the fate of the Armenians.

The colonial Office will be glad to do anything in its power to facilitate any such measures of relief.

FUTURE OF THEE AIRSHIP.

HISPANO-GERMAN ENTERPRISE.

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except Dr McDowell who has worked for 33 years with his heart and soul, sparing no effort. He and has worked himself as a missionary and has brought four classes of people to the light of our Lord.

During past years however, it was difficult for workers to reach their aim, whereas now on account of the previous influences it is easy.

1. The clergymen of the various tribes were in our way of work in time past, but at present they are very near to our reach.

2. The uncontrollable savages dwelling in the narrow valleys of the mountains who were the enemies of mission workers are now a bit enlightened and desire to learn more about the world religion.

3. The inhabitants of Mosul and roundabout including Yezidees, Mohammedans and the Roman Catholics were in extreme opposition to our work, but now the door is open and only waits for the shaking of water from the Evangelic Church like Palsy in the pool of Siloam.

4. Among Mohammedans, as you are aware, it is difficult to teach the doctrine to them.

And before the last great war the Missionary workers were sent among the Kurds, for preaching, but the opinion of the Kurds remained unaltered. ~~by saying~~ They only said that the Americans were trying to turn Islam into Christianity. At present however they have discovered their wickedness, both physical and spiritual and long to learn a religion that is better than Islam.

5. Unlike the past, the war has now brought us an opportunity of preaching the Gospel to the people without hindrance. Now having arrived ~~to~~ at this favourable time, our aim is as follows.

a. Many of the religious workers amongst us have been murdered and some died during the great war and now we are only a handful left as tools in hand.

b. We have wandered ~~in~~ to others' doors without a house, a place, or a shelter of our own and without books, the few which we had having been burnt by Mohammedans.

C. We, the remaining workers, are old and near enough to leave the world and our regret

is that we find no youngmen coming forward to occupy our places. The many American missionaries and native workers who were at one time keen upon their aim and were waiting to conquer the world in the salvation of Christ, have now shrunk back from their work. Therefore our humble request with your honour is to establish a running mission in Mosul (Head Quarters) with branches to the north and to open out a College of Theology and Medicines for the educahon of our intelligent young men and thus to conquer the tribes of Mosul and Kurdistan, as the Assyrians form good tools to be used in the hands of Missionaries

Who knows whether at this time of ~~persecution~~ persecutian and exile ~~that~~ when we are far from the worldly hope, God may call us near as he called our fathers to be preachers to the Eastern world.

I beg to remain,

Sir,

Yours Respectfully

Kasha Kamil

Mosul

Given at Mission Meeting Karachi Sept 20th 1921.

ANNUAL REPORT. BAGDAD.-1921.

This annual report records the first years history of a venture upon new and memorable ground, and one which may entail considerable responsibility for the future. And though as such it may be thought of some importance, yet we may not congratulate ourselves in that the occupation of Bagdad by the Arabian Mission means, by itself, a great advance in the evangelization of Arabia, such as would follow the opening of a new station at Hassa or on the Oman Coast. For it must be remembered that Bagdad was held by the Church Missionary Society years before our Mission was organized, and has not lacked continuous occupation from that time on. It is true that this mission of the great English society did not grow as rapidly as did ours, but when the war broke out they had six or seven men and women at work in the city, and a large and costly building enterprise under way. Five years of Turkish and German hostility to everything Anglican effectually destroyed ~~everything~~ what could be destroyed of missionary enterprise, and when faced with this material loss, and with the necessity for a new beginning under uncertain political conditions, with also a very trying deficiency in both men and means,-the Society decided to withdraw from its Mesopotamian field. We, being their nearest neighbors, working at some of our stations under identical conditions, and one with them in their hopes and efforts for the good of the Moslem population, it was but natural that we should have had to consider what could at once be done to conserve what was left of nearly four decades of missionary effort, and to keep open this door, not alone to Mesopotamia, but also to Northern Arabia,-a door which might in the inevitable clash of interests incident to the reorganization of the country, have been shut for years to come. To this appeal the Arabian Mission could not be deaf, and at its annual meeting a year ago, we were appointed to Bagdad, it being understood, in fact so noted by the Board, that this appointment was only a tentative measure. The hope and expectation of the Mission and the Board being that for all Upper Mesopotamia some scheme of union effort might be inaugerated at home that would include the Reformed-Presbyterian bodies of America, most of them already interested in work among Moslems. I judge from letters received ~~from home~~ that this hope will eventually be realized.

With this introduction I will pass to my report proper. Some of my fellow-missionaries will follow me as I note the real sorrow caused by the severance of ties, which in the course of years bind one locally to ones work, to ones fellow workers, and to those for whom one has labored. Also, in the statement that it takes considerable time, in this country, to pack ones household goods, move them five hundred miles, and make of them a home in a new environment. Our house was not in every way desirable, either as to location or arrangements, but we were glad enough to reach it the day before Christmas. It was fully a month before we could consider ourselves settled, and as we left on leave to India about the middle of June, it will be seen that our time in Bagdad has dwindled to only four and a half months, and still less when a two weeks tour to ~~Egypt~~ Mosul is deducted. Although this time may not have allowed for much of actual work, yet it has given me definite views about missionary enterprise in Mesopotamia which I will now share with my fellow missionaries.

One should first speak of the kindness of the workers of the C.M.S. who remained in Bagdad until after my arrival. ~~Both~~ Dr. Lavy and Dr. Johnson did all they could, both as to information and advice,

to help us gather up the details of their past work, especially as relating to the native Protestant congregation and school under their care. Our best wishes will follow them as one enters a new sphere of activity in the Sudan, and the other retires after a long and busy missionary career. I might mention here that I was given Power of Attorney to administer the C.M.S. property now being used by the military. This property consists of nearly half an acre of land on the river bank, a mile ~~[illegible]~~ below the South Gate of the city. On it is the incompleted building which was to be the Mission Hospital. This property the C.M.S. is willing to sell to us for what it cost then. Although there has been a certain amount of deterioration due to its use by the Turkish and British forces, yet the greatly enhanced values of to-day would make it a profitable investment for the future. The question is to what use the present incompleted structure could be put? The adaptation of a hospital building into a dwelling is a doubtful possibility, but it might easily be used as a school or dormitory.

The present Protestant school is an uncertain, perhaps doubtful missionary asset. Fostered by the C.M.S. until it had gained a recognized position among the schools of the city, it suffered greatly during the war. Thrown upon their own resources, the Community deserves great credit for the sacrifices made to keep it in existence. Last year they received a grant of £100 from the C.M.S. Another of about £200 ~~[illegible]~~ from the Govt, and, some help from the English Garrison Church. With the school fees and special subscriptions from the Protestant families, they have maintained a respectable school of one hundred pupils and three teachers. During the latter part of the year I taught a class in higher English. The grant from the C.M.S. will not be renewed, and that from the Govt and the English Church will be cut down, and unless they receive substantial help from other sources they cannot maintain their position. Together with the financial difficulty is the evident purpose of the Govt to gradually discourage denominational schools, and to draw the children into their own schools now only attended by the Moslems only. One sympathises with their viewpoint, that the future stability of the country requires a better understanding and mutual respect between the various religious bodies, and that this can best be brought about by a general public school attendance. My own belief and hope is that this can eventually be done, while still conserving to the Christian minority many of the privileges of Christian instruction now enjoyed. If the Mission at Bagdad in to enter into this sphere of activity I would advise emphasis being put upon higher and specialized education. At present taking into consideration the fact that there are no Muslim children in the Protestant school, and that the large majority of the pupils are not Protestants but Catholics, the question of monetary aid from the Arabian Mission should be carefully considered.

And now a word about the Bagdad Protestant community. and organiza In Bagdad, as at Basrah, Protestantism is identified with missionary effort, whose history, throughout all the Near East, proves that however much a Protestant organization may intend to work for the uplift of the Moslem population alone, yet wherever there is an Oriental Church, there will also be in time those who will come out and attach themselves to our faith. It may be called a by-product of our effort, but none the less its importance must be recognized. The Protestant Christian who comes to us from the older missions to the North, or from our own midst, is, in the mind of the Muslim, the only evidence, in general of what Christianity can do with the Oriental, what he himself may

may expect to become if he accepts our preaching of Christ. The responsibility for the leadership of such a factor for good or evil cannot lightly be put aside. Most of us are acquainted with the Protestant community at Basrah. That at Bagdad is larger, and in some ways better equipped to be the exponent of a purer Christianity than may be found in the several Eastern Churches. They are well organized, and the isolation and strain of long endured war conditions have given them an independence that is admirable. As would be assumed from their association with the C.M.S., they have become accustomed to the liturgical service of the Church of England, and many of them consider themselves members of that body. With this connection I have not in the least interfered, though I have been able to help them in many ways, especially in their relations with the Govt. I see no reason why their independent organization should not be assured of the active sympathy of our Mission, or any other that might come to Bagdad.

Passing on to what may be considered the most important section of this report, -the Muslim population and the Mission's interest in it, - it must be born in mind that there is no essential difference between the Muslim population of Bagdad and that of Basrah; between the Mission work that we have done in the latter place and that which we might do in the hammam former. The slight differences due to a larger population and a position inland may be readily understood and discounted. What I mean is that the change in latitude will bring no new problems to confront us: there is no hope of discovering in the City of the Caliphs a new and easy road to the Moslem heart; nearness to the seat of Govt and a speaking acquaintance with the King of Iraq will not make it easier to speak of the King of Heaven. I see no indications that Mission work in Upper Mesopotamia will be a bit more promising than in lower; In Bagdad, than in Basrah, Amara and Nasariyah. But this is not to say that the reorganization of missionary effort in Bagdad is not of the utmost importance and worthy of the most careful consideration by the Arabian Mission.

The limited amount of time at my disposal, and the somewhat chaotic conditions ~~xhhaixixx~~, have militated ~~xxxx~~ against my obtaining as broad and varied an acquaintance with the Moslim thought of Bagdad as I could have wished. But I have talked with enough men representative of the various strata of society to know that the advent of an American Mission will be generally welcome. I say "American", for that designation is still in Mesopotamia an introduction that insures respectful consideration. It is perhaps in educational work in some of its many branches that the most promising future lies. Just what and how depends so much upon men and means that the question can perhaps be better answered a year hence. But it seems to me that a High school for boys, with attached hostels might be the first thing attempted. ~~Xadxnak xissionsxwouldxbexmore appreciatedxinxthexoutlayingxdistricts~~. I have been repeatedly assured by Muslim and Christian, that such a school, obviating the necessity for sending their boys out of the country, would be greatly appreciated. While the Government educational officers are a bit non-commital, not being very sure of their own policy as yet, they have said that they did not doubt but that they and we could work with hearty co-operation and success. Very much good could be done by a man qualified to be a leader, who would interest himself in the literary, social and general development of the civic life. Medical missions would be more appreciated in the outlaying districts.

To Bagdad itself, the capitol city, the place to which in the future,

as in the past, will converge so many roads not alone of comerce, but also of culture and religion ~~als~~,-to the Bagdad of to-day the Church should only send of her best, No knowledge of the Arabic language and literature, no proficiency in religious discussion, no acquaintance with the Arab character-its strength and weakness, will come amiss in the equipment of the future laborer in this great central city of Islam. If the field is entered at all by the American churches it should not be done half-heartedly; the cost should be counted and paid ungrudgingly, and without undue expectation of a quick return. Much will depend upon a right beginning. I do not think the best results will follow a division of the entire field between the existing missions, even tho some of them are working adjacent territory and might be able to send at once of their older, Arabic speaking missionaries. Nor do I believe that the powers that be would look with favor on such a decentralized occupation of Mesopotamia. The other method would be for the churches interested to send out young missionaries who have chosen this field as a life work, who have their own constituencies at home interested in Mesopotamia, and who ~~have~~ have prepared themselves for this very thing. It would mean an extra board or committee at home and an extra Mission abroad, but surely the field in extent, population, and importance is worthy of that very thing. I do not think that volunteers will be lacking. To those who will acquaint themselves with the history of this ancient land, its long part of Christian life, suffering and martyrdom; its legacy of divine promise; its present day religious importance; its awakening and entrance upon a new era among the peoples of the world,-Mesopotamia will still be a word to stir the pulse and kindle the zeal of those who work and pray that the Kingdom of this world may become the Kingdoms of our Lord.

And now what part may the Arabian Mission play in this hoped for consummation; not in the future but for the coming year for which we are now legislating. I think it is recognized that our little Mission is not able to assume the financial obligation that would follow even our taking over of Bagdad alone. To do as much there as was done by the C.M.S. just before the war, and less should not be attempted, would absorb a large fraction of our income. And perhaps I speak for others also when I say that we might prefer not to build on other men's foundations, but to follow our own star westward into the interior.

However, the same question faces us as it did at the last Annual Meeting, and we know but little more now as to its final solution than we did a year ago. The Reformed and the Presbyterian Boards seem willing to enter into some form of union effort for Upper Mesopotamia, but so far as we know no definite plan has been presented or acted upon. During the past year we have expended workers and money that could have been used to advantage elsewhere. As was stated by one of the Deputation a year ago "If the union effort at home is not consummated the Mission stands to loose what it has invested". That possible loss ~~the coming year will be greater~~ would be greater this coming year than the last, for our need for workers will be greater. I judge however that having put its hand to the plough the Mission will not look back, but will again ask the Board to authorize the tentative appointment of some one ~~or more~~ of its members to Bagdad. to Bagdad.

Concerning Upper Mesopotamia outside of Bagdad there is not much of interest for me to tell. Hillah which I have seen would probably be considered the most attractive place in Iraq, and doubtless the one to which missionary effort would gravitate after the two large cities of Bagdad and Mosul had been manned. Mosul I have visited twice. As with

Bagdad, its importance as a missionary centre has been recognized for many years, both by American and British Societies. It also has just been vacated by the C.M.S., and its needs and opportunities are about the same as its sister city. Indeed, looking to its population and especially to its large village environment in the nearby hills, it presents certain features which might make residence and work there more attractive than at Bagdad. There is a Protestant Girls School there, which has been supported much as was the Bagdad school. ~~It should not be allowed to lapse.~~ Miss Martin, a former C.M.S. worker is in charge. One does not know in these days what changes a month may bring about. When I get back to Bagdad and again get in touch with Mosul, I may be able to suggest some way whereby this school may be kept from lapsing. Bakuba is also a centre not far to the eastward of Bagdad, on the caravan road to Persia, which would afford scope for a missionary family. Kerbala and Nejf I have not visited, but from what I hear, a missionary of some experience, especially a doctor could find entrance and wide opportunity for usefulness.

It remains but to speak of our relations with the Government. When His Excellency the High Commissioner last November said that "the advent of the Arabian Mission to Bagdad would be very welcome", I have no doubt that he expressed so far as he was able the attitude of the Government; certainly nothing that has since occurred has given occasion to think differently. As regards the Arab heads of the Departments of State, I have called on several of them and have found what one would naturally expect, a courteous welcome. Among officials in general I have spoken very little about mission plans. In the first place there were none formulated, and secondly I judged it better not to be too much in the lime light at the present moment. The American Consul has been most kind, and his official help could be relied upon, though it is to hoped that the occasion for it will not arise. When one approaches the most recent development in politics, and considers what the accession of King Feisul may mean to us, it is all but a surmise. For myself I think it will mean very little, and I have heard ~~nothing~~ nothing about King Feisul, or about his personal advisors, that would lead me to think that he would attempt to antagonize wisely directed missionary effort. Moreover when all is told the hearts of kings are in the hands of Him whose we are and whom we serve. And it is He who turns and overturns until His purpose is accomplished. May that day come speedily so that we also may see it and rejoice!

As I reread this paper it seems to me that I have written more about the future than the past years work. I think you will all know about what that has been. An enquirer who was under instruction of the C.M.S. and who is now asking for baptism has been a pretty constant visitor to our house. I am not yet assured of his position. For another young man interested in Christianity I found employ in the water filtration plant. A group of young men called upon me just before I left Bagdad, asking about instruction in our religion, and to be sent somewhere where there was more liberty. All not much to build upon but something indicating religious unrest, or at least willingness to use Christianity as a stepping stone. A considerable quantity of literature has been distributed from our home. A large order from Cairo given months ago has not been heard from since it left Bagdad. This order was made possible by a grant from the A.C.L.S.M. The grant of money to Bagdad which was to last until Jan. 1. 1922. Our House rent expires about the middle of Nov. By the time we return to Bagdad there will scarcely be enough left of the above sum to rerent for another year. It will be

P.T.O.

that there were absolutely no funds in hand to hire missionary helpers of any kind. I trust that money for this purpose will be available in 1922.

James Cantine

Note

The Mission did not adopt my own personal views indicated above, deprecating asking the Boards interested to send at once of their older men. but advocated bringing in at once from missions interested { one clergyman, one educational man } for Bagdad. one medical man for Kerbela.

Hamadan. Persia. Jan. 21st 1922

To

The Board of Foreign Mission of the Presbyterian Church of the United States of America.

Dear Brethren in Christ

Your kind messages of fraternal love & union in Christian friendship & holy association were communicated to us by his grace the Rev. Rob. Speer D. D. whose blessed presence was eagerly appreciated by all of us, when we heard him administering the all-strengthening messages a day before. His gracious person was not forgotten since twenty five years ago, when most of us met him here.

His reports, in regard to the propagation of the Word of God & Salvation, among various nations, were effective & invigorating. We were also delighted to hear that most Churches, in Christianized lands have grown to be self-supporting & self-subsistent. Though we desire eagerly, to be in a position to alleviate the cumbrances, imposed upon the Board, by us, & be able to carry on our church-affairs, by self-support, still, we feel it is not yet time to be thus separated, as we are very few in number, & not fully able to replace the kind helps of our beloved missionary brethren. We could not however decline to accept, in part,

the proposals suggested by the Rev. C. H. Allen, & we hope to be able with this some time in the future, when the means are granted by our loving Father, to live & carry on our spiritual affairs entirely by self-support.

We request permission to repeat once more our cordial thanks for your kindnesses during the past & future, in regard to all your spiritual helps. We desire your earnest prayers for our success in the service of the Master, & obedience to His commands.

We are, Dear & beloved brethren,

Yours in the love of Christ our Savior

(P.P.) Members of Peniel Church of

Hamadan, Persia

Rec'd in Teheran a Feb 23 on our return from Meshed - Mr Ittel died in K. on Sunday Feb. 21. '22

"Ideal Abad"
Kermanshah
Nov. 17. 1921

Dear Mr. Speer. -

Time flies as rapidly! We were just getting exercised over the prospects of your being along very soon when Dr Jordon passing through this morning informed us that your plans have changed again and you are to meet Mr Miller in Seistan and go via Meshed after all. That will bring you to Kermanshah in a much more convenient time to see some of our best time work, viz: the village work. I do want you to get a little trip to the villages, if it is only for a day in the near villages but if you are still good for a horseback ride I should like to take you to the Celicellahi villages in the Bevanich plain and to the homes of the Pir of the sect. I should like to have you meet the Kurds as they are in their mountain homes. I am so afraid you have planned so rapid a transit that you will only see the institutional work. Can you not make your schedule cover a village trip in Kermanshah? It will take more time but I believe you would find that the time was profitably spent.

Our new addition to the hospital is up and part of the roof on. It is just a shell so far but a very good one and it will make a place for twenty patients comfortably and thirty on a pinch. I am still grieving over having to tear down and remove the twenty one

huts that were in such beautiful order for a hut-system hospital and all the expense and work of removing and rebuilding and the spoiling and waste of so much good material in doing so. The extra money it has taken to rebuild would have furnished the whole thing beautifully. But what I have is prettier to the eye and gives us a compact compound. It must be better so or we should not have had to do it.

West Persia wires that Dr Packard is required in Tabriz. Doctors Lamme, Cochran and Muller are there and Dr Vanneman supposedly on the way. East Persia Mission wonders what they want of five doctors in one city. Perhaps they know in Tabriz. We are still hoping that we may have him, at least for awhile.

Mr Stead's last letter was from Sydney. He didn't intend to go to Australia but when he got to Batavia he found it as cheap and quicker to go that way as to Japan and I am glad that he is seeing Australia. I am hoping that he will fall so in love with it that he will want to retire there when the Mission votes that it don't want us any more.

I think you know that the Assyrian children were all sent to Hamadan and are under Miss Guild's care.

We have only our little Kurds now - fifty-two of them - and it is a delightful little family. I have been taking some of the older ones to the near villages on Sundays and it is very interesting to watch their evangelistic endeavors. The villagers give them a most ordeal welcome and a good hearing. They sometimes try to mix them up in controversy but it is always in a friendly way. I often have to slip into the argument and navigate it to safe waters when it gets a little off the course of Gospel truth.

This is longer than I intended. I intended only to try to get you to plan for a little outing when you get to Kermanshah. When we thought you were coming in January we knew it was out of the question and decided to leave your schedule alone and just show up what we have in town and give you as good a welcome, rest, and send off to the rest of your Persia trip as we could and hope that you would also be returning this way giving us two visits. But now that you are coming to us in the spring we are going to hope for the pleasure of showing you some of our mountains and their people.

Wishing you a most comfortable and satisfactory trip through Persia I am

Sincerely yours

Blanche Wilson Stead

Hamadan Persia.
Jan. 22, 1922.

To the Assyrian Nation's most sincere friend:

Dear Sir;

Yesterday afternoon as I only had chance enough to say a few words of gratitude to you and Mr. Carter on part of the ladies present, and could not make known my thoughts and the intreaties of the greater part of our nation; who for various reasons, are unable to present themselves, I hereto as president of the 'National Sewing and Aids Society' here, take the liberty to uncover the veil and let circomstances show themselves as they really stand.

The gratitude we all owe you and the many kind friends in America is so great that the Almighty Himself can only repay.

The funds that are sent by those benevolent ones, to Hamadan are and have been sufficient to care for the people far better than they <u>are</u> cared for, if there was a better system. If you see the real condition of the refugees in the city, you will surely ask the question, "Then where has all the money we have sent been used?" I am sorry to answer that it is because those through whose hands this fountain flows do not realize or do not wish to do their obligations.

First; A few years ago our kind friends in the United States sent various things as milk thimbles sewing machines etc., to be distributed to the refugees here. Were these, dear Sir sent to be sold? Second; Ought the man who has care of this holy work here to be a gentleman or not? Ought letters in care of Mr. Bentley to the Relief Committee be answered after reminding him several times? Third; Should partiality be a system in this work and a few receive more than enough while others die of hunger & cold?

The week before Xmas I with a few of our members went around and asked help from various parts of the city and visited all the refugee yards and distributed to the sick and most helpless, for at that time the Relief allowance was cut off. Again the same question arose in my mind, "If the Relief is used conscientiously then why so many sufferers?

So we as representatives of the women & men of our nation who were 'Ladies & Gentlemen' once we intreat you to hearken to the pleadings of many a sufferer, to change the system by putting worthy gentlemen with manners in place of those who are at present in possesion of the Relief in Harnadan. Many many have come & intreated me to write you this who dare not give their names openly. Hoping that you will give this your kind attention and praying that the Lord will bless and keep you,

I remain, Yours most Sincerely,

(Mrs.) A. B. Khanishen

Hamadan, Persia,
Feb. 16, 1922.

Mr. Robert E. Speer,
American Mission,
Teheran.

Dear Dr. Speer,

I feel sure that you will rejoice with us to knwo that the Relief Committee in New York has sent us another appropriation, of more generous proportions than we had faith to hope for. I cannot express the profound thankfulness which I feel for this help, which practically assures the success of our rehabilitation plans.

The good word came in a telegram which I decoded as follows:- "In reply to your letter of Oct. 31 would you welcome Lampard from Baghdad for general relief and Susan Shedd for orphan work relieve Miss Guild for mission work.

"Have advised Muller appropriation persia for the month of Feb. and March total $70,000. Portion alloted Hamadan determined at Tabriz after consultation with you and others. Former not-used appropriations not available."

It is noticeable that they do not refer to your telegram, which I sent in code as follows:

AGJUNALUCB WIDOWS ANIXTSHITV YJUEFYFOET TSAFJBEGIS VIEZJEKIRF UFBICJIRIR VILLAGES YFCANITONN WUATZPLEMK HYAGHREVEV NACYLXUTAS ABLUVRYRAS YFCANEXRAH SPEER CARTER,

which is in translation

"In addition to allowance for widows and orphans we urge provision to assit settlement of Hamadan refugees in villages until harvest. The sum of 30,000 dollars will do much to meet this absolute need until July First." There is one small change from your wording, due to the code; namely, for your expression "will go far" we had to use "will do much". Your telegram gave us much hope, and yet as far as we can see from the telegram from New York we have yet to expect the answer to your telegram. The letter to which reference is made is that letter of mine which I showed to you as the only detailed statement in Mr. Vickrey's hands. But whatever the circumstances which lead to the reply from New York, we are profoundly grateful.

After you had left I prepared a studied estimate of our needs, the result of which was to show that we need a minimum of $25,000 and a maximum of $50,000 fo complete the rehabilitation work in hand. We do not know how much of the 70,000 will come to us, nor can we use all that we do get for rehabilitation because of having also to help the widows, but what with the balance we have in the bank and what we may reasonably expect from this appropriation, we see that the minimum estimate is almost fulfilled. In other words, we feel we "have arrived."

The telegram from New York also contains the suggestions regarding relieving Miss Guild and me for mission work, in regard to which there is further light from the following telegram of Mr. McDowell. "Vickrey orders withdrawal all relief work Mesopotamia and suggest Lampard proceed Hamadan relieving Bentley." My heart is indeed heavy for Mr. McDowell. How can he feel about those poor Mountain people up above Mosul? But as to the personal questions, all accept with joy the proposal that Miss Shedd return to Persia for this work. It is not so evident that Mr. Lampard should come here, especially since I should think he is quite as much needed in Tabriz as far as the numbers of refugees and the extent of the work is concerned. One thing seems to me practically to settle the question so far as Mrs. Bentley and I are personally concerned, and that is our expectation of an heir. There could be little advantage in relieving me so long as I could not leave Hamadan, unless I were to enter the regular mission work of Hamadan Station. Still, this is an open question.

Sincerely yours, Livingston Bentley.

P.S. Needless to say the closing of all relief work in Bagdad will send thousands this way.

Dear and Respected Doctor Speer in all

We are very glad today to have the happiness of enjoying your presence

This in the neighborhood of fifty years ago, that the American Missionary Board commenced in all Persia and also in Teheran, the work of the dissemination of the Gospel; and established here a Church by the hand of the former Missionary, Mr. Bassett who did immeasurable moral, physical and spiritual things, not mentioning cities in Persia, only mentioning Teheran and its neighborhood.

We have been here and with our eyes have seen, and also today through these fifty years (anniversary) that from the pulpit of this church by God's help and grace, sermons, addresses and stimulating admonitions, have been given to Armenian Jewish and Persian audiences, to come to God, and to the salvation of His only begotten Son, Jesus Christ.

Not only of salvation, but also with great power the work of education & healing has been accomplished - through Schools & a College and a Hospital have obtained countless benefits and blessings from themselves & their branches.

In spite of the immeasurable difficulty of working in the cities and against the religion of Islam, - the

self-sacrificing, untiring & unceasing efforts of the Missionaries during the past fifty years, have kept us glad, as we know will also rejoice you, & we have seen perceptible results of their labors.

The Missionaries, decided to do, and have continued to do their entire work in the Persian language That would be done, because it was the prevailing language of the country.

Today the Mission, or better still to say the American name enjoys among the entire community of Teheran both in the upper and lower classes, great satisfaction. (Popularity.) on account of the self-sacrificing, endeavor, and good work of the Mission, which has grown to Teheran, as a first example the Missionary Mr. Bassett, & his immediate successors, Mr. & Mrs. Dodds and Mrs. Potter, who in their forty four years of sincere devoted and self sacrificing life held a wide place in the heart of all our Teheran Church members, also the late Dr. Easdeston, Mr. Douglas and others. Also of the feminine gender there have been many, devoted and laborious workers in educational endeavor, of whose number I will give only four names Miss Bassett, Miss Schenck, Miss Bartlett and Miss Dale, who is now our present Mrs. Labaree, whose unselfish sweet and consecrated love, which today is as a banner in the heart of the first to the last of us

Also in the Male School, the College, in the hearts of all the pupils is kept warm the love of the teaching Missionaries, who, for example in the past (one name) Mr. Ward the deceased Mr. Douglas, Dr. Easterly, and others innumerable, as for example, Dr & Mrs. Jordan who in their twenty-two years of self sacrificing and loving labors have left upon us faithfully and brotherly sweet love and remembrance.

We hope that the new friends, the successors of the before named predecessors, in our Church, and in our Schools, and in our hearts, in the entire Teheran community, will have the same influence.

Of Our Hospital which has been in operation, with all its good works, for long, we only would say this much: that this admirable, and for the whole of Persia an example was founded in the reign of Nasr-ed-Din Shah, Dr. Torrence the Missionary being the first physician, after whom Dr. Dorihard poured out his painstaking efforts, whose successor and present occupant is Dr. McDowell, ~~whose~~ with all of whom in common endeavor and incessant labors our Miss Dr. Smith has had a part for thirty years, in all which endeavor of all these we rejoice and are proud in a true Dr manner.

However allow me to mention something; that although here the work of the Lord commenced, and a church was founded by means of the Armenian nation, but unfortunately that language has not had its separate branch and in that Armenian language there have been no special pulpits, as it was necessary to have had, and the Persian language, the prevailing language of the Land being used, the Armenian branch (of the Church) was left without attention.

We hope that the Mission Board will attempt in all Persia, or at least in the Capital will turn their attention to giving us a good many Missionaries for that branch of the work giving us Armenian preachers, loving, zealous, sincere prudent, laborious, not weak in endeavor, not lacking in perseverance, continuous in work, good tempered, of good purpose and aim, and workers of good, self denying and self sacrificing, such people as Respected Mr. & Mrs Schuler, are, who by their long years of love ——

I hope that the Respected Dr Speer & his companions will not forget in their account of this visit to express to the Mission Board and all its members the deep gratitude of the Tehran Evangelical Church and their loving greetings.

Translation of address by
the Modir-es-Sanayeh
B. Petros Abrahamian
(Armenian Elder in Teheran
Church.)

In the year 1921
Mr. Schuler was in
America, and the
responsibilities of
evangelistic works.
were laid on Doctor
Jordan's shoulder.

In the middle of the
year he became ill,
and the rules and re-
gulations of the church
fell into disorder, and
wheels of invitation

were paralized. This happened though many Americans were in Teheran. Why? Because all of them were busy in School.

In this year Mr. Jordan has gone to America. Mr. Schuler alone is left for the work, although 9 Americans are busy in schools.

The Evangelistic work should take the first rank and school and hospital the second rank. Or at least as much attention should be paid to the former as to the latter.

If some obstacles would hinder Mr. Schuler from doing his work, the evangelistic

work will be paralized.

Two Americans are enough for each school, one as the principal and the other his assistant. And in Tehran four men are needed only and only for evangelistic work, so as the Christian cause may easily advance and never be stopped.

Rajab Ali

Modèle 17

نمونه ۱۷

Administration Télégraphique Persane

de Teheran

N° 110	Mots 14	Date 24	H. 8	M.	OBSERVATIONS

To: A. Hman

for cheer board cable authorization

expend a maximum thirty five thousand

for girls school progress subject your

laboratory - Medowell.

Reçu de ..... le 191

American Mission, Teheran, Aug, 29, 1921

Dear Dr. Speer,

I am enclosing a copy of the Mission Meeting minutes, thinking you might like to read them en route to Persia. The Board's official copy has gone to New York. This is the copy which belongs to Resht Station files. I will be glad if you can return it to me when you are through with it.

The index will help you find anything you specially care to refer to.

It was a great disappointment after all these years and all our recent planning and hoping that you have decided to come to Persia in the winter, a season when it will be almost impossible to get together a representative mission meeting or what seems to us even more important a joint mission conference. There are a number of questions which it seemed to us could only be satisfactorily settled by such a conference.

The Executive Com to whom has been referred the matter of arrangements for your visit will plan it out and try to get together some small conference as soon as we know more definitely your plans and the time you will reach Teheran. It also remains to be seen what route you can use going home. You ought to plan your trip on the basis of the following schedule (Donaldson will write to you of arrangement for reaching Meshhed) I understand he things you need not allow more than ten days if that much from Quetta to Meshhed.

Meshhed to Teheran 10 days travelling
Teheran to Kazvin 1 day "
Kazvin to Resht and return 3 days "
Kazvin to Tabriz and return 20days travelling
Kazvin to Hamadan 1 day "
Hamadan to Kermanshah 1 day "
Kermanshah to Baghdad 3 days "
Baghdad to Busrah 2 days "
Busrah to Bombay 8-12 days depending upon the connections.

If later route opens up through the Caucasus you can save some time by visiting Hamadan and Kermanshah first, then Resht to Tabriz via the Caucasus and Tabriz to Batum but at present passeport difficulties will prevent your using that route.

I hope to get down to Resht this week for a look around and think I can take my wife back before the end of September.

Wishing you the best of journeys, I am

Most sincerely

Davidson Frame

Ernst Zimmer

Land- [illegible] Buchs Akte 26

Hr. Meisel Jan 1-11

Dr. Klemm Jan 12-13

Hr. K. 14-16

Dr. Klemm 17

Hr. Hein 18-23

Dr. Schumm 24-25

Hr. " 26 - Febr 1

Mündel Kap. Febr 2-22

Dr. Kommerell K. 24

Rudolf Kap. 25 - März 1

K. u. Schl. März 1-11

Schl. Klemm März 12 -

Kein Schl. mit Cam. mehr alle da März 31

THE AMERICAN HIGH SCHOOL

مدرسهٔ عالی امریکائی در تهران

Teheran, Persia,
March 11, 1922.

Dear Mr. Speer,

Day before yesterday, March 9th, Mr. Engert wrote me that he had just received a cable from Washington "authorizing the amendment of the passports of Mr. Speer and his party for return via the Caucasus on the unstanding that they travel on their own responsibility."

That same evening I wired Frame as follows," Legation authorized permit them(Speer party) return via Caucasus."

Mr. Engert wrote also that he was requesting Sir Percy Loraine to instruct the British Consul in Tabriz to make the necessary notations on your passports.

I shall wire you today or tomorrow as to whether the Russian permit is received or not. I shall also include a word about the following cable which came yesterday to Mr. Wysham.

"Speer cable Bulkley received. Department of State yesterday cabled Tiflis authorizing you proceed Caucasus at your own risk. Have communicated with Near East representative Constantinople and Tiflis urging facilitate your passage through Caucasus. Communicate(?) Yarrow Near East Tiflis if possible."(signed Vickrey White)

I enclose some interesting information about the boys in our High School which you may be able to make use of. Mrs. Boyce has also written you about the graduates of the Girls School.

We received Mr. Carter's letter from Kazvin telling of your unhappy time on the way there. We knew the road to Resht was not open but we thought of you as comfortably settled in the Grand Hotel getting a good rest and doing much writing. Last night I had your telegram that you had reached Resht and were leaving today. We hope you get back to Kazvin safely tomorrow or next day. From all we hear the way to Hamadan is blocked so perhaps Dr. Packard has not reached you.

If you had not been leaving Resht today, I would have asked Dr. Frame to consult with you and Mr. Carter about the advisability of selling the Kazvin property. Mr. Alan Wright of the Bank here asked me this week if we had any thought of selling. Personally I think I approve of selling. There is no immediate demand so you might give us your opinion at your convenience.

Since starting this letter I have been to see the Russian Consul. He has no information but promises to instrust Tabriz as soon as permission is received. I am writing Sir Percy Loraine again to ask him to stir up the Russian Minister.

Mrs. Boyce joins me in best wishes for your journey and sincere sympathy in your delays by the road.

Cordially yours,

A. C. Boyce

Copy sent to Tabriz.

Resht, Persia, Dec. 27, 1921

Dear Dr. Speer,

Your letter of Oct. 11 addressed to the missions reached me yesterday. It is the first definite word we have had as to the route by which you will enter Persia. After last summer's action of mission meeting we were rather expecting you to come via Meshhed and your have as it were turned our flank.

The mission directed the Ex. Com. of which I am chairman to arrange for your trip. There is very little we can do in the way of planning as so much depends upon your own decisions in so many ways.

I think it would be a great mistake for you to fail to visit Meshhed and yet it is difficult to see how you can get it in if you must return to America via India in time for General Assembly. That requires a minimum of two months from Hamadan if all plans can be made in advance to fit into each sailing date.

As to your return via the Caucasus, I do not think there is any lack of feasibility in this route from your personal standpoint but the U.S.Government refuses permission to carry your passports through Soviet territory. If you could cable State Department for such permission I think you could make the other arrangements. Another alternative might be that the state department might authorize the legation in Constantinople to issue duplicate passeports against those which you would be required to deposit in Teheran. If you can accomlish one or the other of these permits you would then merely require a permission from the Russian Minister in Teheran to pass out through Baku and Batum visiting Tabriz en route. How feasible that is I do not know but many friends here who seem to be in touch with thihgs Russian believe it can be done. To visit Tabriz from Russia without a regular American passeport would require a permit from the Persian Foreign Office [illegible] which should present no trouble. I am send a copy of this letter to Dr. Speer and he can perhaps set the balls rolling as soon as you let him know your decision.

Even if you did not go hom via Batum I think you could visit Tabriz via the Caucasus by depositing your passeports and getting the necessary Russian and Persia permits. So far the winter has been open but if we have heavy storms in February it may be the only way you can visit Tabriz, certainly the quickest way.

Another difficulty in the Caucasus route is the lack of scheduled sailings. With good connections you ought to get from Tabriz to New York in a month or five weeks but you cannot be certain of connections. There are I believe boat sailing from Batum to Italy fairly regularly and once in Italy you could make good time forward. The southern route via India is certain to take two months but you can arrange a schedule in advance for most of the trip. S

So much for getting home upon which depends so much of your plans for the trip in Persia.

As to a conference,- If you decide not to go to Meshhed I am sure some from Meshhed will feel that they must come on from there to meet you in Teheran. You should let them know in plenty of time so they can make the trip. If desirable you can perhaps bring some on from Hamadan to meet them in Teheran. I would be able to attend such a conference only on condition that there be some missionary family here with Mrs. Frame. We are hoping the Shedds will be here. Such a conference will not however be very representative as only one or two could go from each outside station and would not in it conclusions equal in value an ordinary mission meeting where a much larger representation with all varieties of opinion are present.

There has been no set programme of questions arranged to be taken up with you. If you had visited Meshhed and Teheran first you would probably have come into contact with enough missionaries and heard enough discussions to guide you in visiting the smaller stations. Entering from Kermanshah I think there are a few questions you ought to have in mind. Others may suggest further ones.

The first is what is known as the "Kermanshah situation". The new missionaries coming through have criticised many things which they have seen there and many of them and many older missionaries consider it impossible to ask a new missionary to undertake to work in Kermanshah. I will not write more explicitly but urge that you go over the local situation privately with each missionary there and canvass the views of the mission as you have opportunity.

The great internal question of method is how to make our work more distinctly evangelistic. I know you have been inclined to assume that the mission has chosen a distinctly educational policy. This I believe is a mistake. Some years ago the mission meetings took a series of actions looking towards strengthening the evangelistic department and the evangelistic work in the institutions. We assumed a certain ratio of increased forced based upon past experience. The institutional work makes greater appeals to the home constituency as something definite but with the result that many of the reinforcements have come out/ear marked for institutional work. To a certain extent the mission lists of reinforcements have been at fault in this regard but too often the apparent/ lack of consistency has been brought about by vacancies arising in established work. On the other hand the Board in sending out new missionaries has not always selected them with a view to known needs. For instance, Mr. Markar seems to be the first man sent out who was selected with a view to filling Mr. Douglas's place. I hope you will be able to give us some real help in making the readjustment in this regard which I believe most if not all the mission consider necessary.

Another problem is how to distribute the force sent to Persia with a view to meeting the needs and opportunities of the country more effectively. Note I do not speak in terms of a mission's field but of the country, especially [illegible]. During the past two or three years there have come up a number of

questions regarding suggested transfers of force from one mission to another and less directly suggestions of transfers of money between the two missions. Some of these suggestions have arisen from home and some on the field. When it came to a decision the Board has said that it approved provided the two missions could agree but the two mission could not agree. The Board which is the only possible arbiter between the missions has simply failed to take definite final action.

Without trying to make the decision ofr you I would like to suggest ~~thkt~~ certain points for you to note and investigate with a view to clearer decision in the future.

1)Persia is a Mohmmadan country.

2)Persia is a Persian speaking and thinking country. The Turkish element is not considered as cultered as the Persian.

3)The Persian speaking sections are much more open to the gospel than the Turkish speaking. Note the relative numbers of Moslem converts in the two sections inspite of the more evangelistic work reputed to have been done around Tabriz.

4)Can ~~best~~ be reached through Moslem evangelists~~s~~ and worker. Note comparative results in Hamadan and Tabriz with Non Moslem evangelists and in Teheran and Meshhed with Moslem converts as evangelists.

It is often said of this or that Armenian evangelists that he is acceptable to Moslems. I have such an assistant but I have noted that he does not lead Moslem to a decision. The one year we had a Moslem convert for hospital evangelist saw a much keener interest which led to more definite results.

5) Azerbijan ~~the~~ Turkish speaking provice is densely settled but comparatively small in area. It is therefore accessible for central working. The Persian speaking population is scattered over large districts separated from each other by deserts. It is necessary to establish therefore many centres. There are still several Persian speaking cities larger than any unoccupied city in Azerbijan not occupied. Look at the province of Mazanderan.

These are some of the points of comparison between the present East Persia mission and West Persia but the same problems arise in the East Persia mission between Meshhed and the balance of the mission. They are farther separated in distance from Teheran than Tabriz is. They feel they have peculiar opportunities. Hence they wish to be a separate mission. If this is granted then our present problems became doubled in trying to distribute the force and funds fairly over the section under the Board.

The question is,-"Shall the present situation continue with the Board as arbiter?" If so, the Board ought to settle the questions as they arise not pass them back to the missions. If not, what is the solution. Bently advocates one mission. I advocate three missions with a Persia council to settle these intermission questions.

The question of a permanent press for work among Moslems is one of the Intermission problems you could help us solve by an impartial opinion after looking over the ground.

Yours sincerely, Fredrick Frame

There are the chief problems in my mind.

Resht, Persia, Feb. 21, 1922

Robt. E. Sperr, D.D.
American Mission
Teheran,

Dear Dr. Speer,

The time is approaching for your return to Teheran and trip to Resht and I wish to write you a word of greeting and welcome. It seems to have been the custom for stations to lay before you a list of questions before your arrival. As you will not have an opportunity of consulting with the rest of our mission after visiting Resht perhaps it will be well to mention a few of these questions. We are too near rock bottom in starting over again to have yet many problems and are looking more to you for advice as to the best way of building up our work.

Our chief local question for some years has been how to keep the work going till permanent reinforcements arrive and acquire a knowledge of the language. I sometimes feel that we have been too acquiescent in agreeing to proposed transfers of Resht missionaries elsewhere, as Schuler to Teheran, Murray to Meshhed, and Wilson to Kermanshah. It may have given others the opinion that we did not take the work in Resht seriously enough or that we had personal difficulties in the station. Neither is true but each time the question arose there seemed to be adequate reasons for the transfers in view of the needs of the whole field and emergencies arising in other stations. Our attitude however apparently led to the proposition to close Resht altogether. With the additional reinforcements just arrived and still hoped for ~~we hoped for~~ we are planning for better things in the near future.

A question which has been mooted has been whether it was better policy to place our needs in one or the other of the following orders of importance (assuming the doctor already here as is the case), evangelistic clergyman, school man, 2nd evangelistic clgmn; or city and medical evangelistic worker, 2nd clergyman for itineration, school man. The station and mission have decided upon the first program. I do not think any one of us would contemplate the old program of school and evangelistic combined under one man and all prefer to see one man definitely doing evangelistic work before reopening the school. From remarks made by Mr. Shedd in regard to your conferences in Hamadan we have wondered whether you might not urge the second programme.

It might be pointed out that with a doctor, clergyman and school man there ought to be opportunity for considerable itineration if the men themselves were adapted to that class of work. (2) The schools in Resht have always been evangelistic in tone.

Even when there was only one man for school and church work the schools were a chief source of our church attendance. We have planned to keep the school small, not only by limiting the space at our disposal but by limiting admissions to children under certain ages as we feel that by so doing we can keep a better spiritual tone in the school.
(3) There have practically always been some children of protestant Christians to be educated and there are no facilities for educating them without our school.
(4) The actual results in the past have been good. The largest number of accessions to the church came through the school. Not all these are active Christians at this time but if it had not been for the scaterring during the war we should have had a much stronger circle than we do now.

I have done more itinerating in Resht field probably than any other missionary. There are heve several towns where one can spend time to advantage on longer visits but it has always been hard to get in touch with the people. The villagers live in scattered farm houses meeting only in their weekly bazaars, I have tried working these bazaars also. As a result of my experience I feel that the strong evangelistic work centred in the hospital and supplemented by itinerating will reach the greatest number of people. We are a well centered community in Gilan and I have always a steady flow of village patients through the dispensary and hospital. With only ten bads, I have had patients in the hospital from 10 or 12 different districts within the last two months.

Our most acute question just now is that of purchase of property. We have a number of different possibilities upon which we hope to consult you and Mr. Carter.

We would be glad to know your desires for meeting the people. I understand you will probably be here only one full day. Could you not change that to make it a full day (Saturday or Monday) and Sunday Mch. 5. We are planning our first communion for that day. The circle is small after the troublous times but we wish to make it a real gathering up of the loose ends for renewal of our church work.

Would you care to have a social evening with our young people. Not all are church members but all are closely connected now or in the past with our work. We get them together frequently for dinner and a sing or other social evening. Would you care to so spend an evening Please wire us. The church members are so varied in character that it is difficult to arrange a real social gathering with them. If you do not come on Sunday but wish to meet them as a group we can arrange some such meeting.

As you will be passing from here to West Persia there are one or tow questions which I would like to ask you to note especially while still in Teheran. I have mentioned them in one for or another previously.

It seems that there are some new development in regard to the programme for the orphanage and industrial work in Kermanshah. Mr. Stead has submitted a scheme for this work which seems to me to fall in well with the plans and intentions of the last mission meeting, certainly it agrees with what I had in mind when acting a chairman of the special committee on orphanage. If the Kermanshah Stztion had passed the matter directly to me as Miss. Sec, as the rules require I would have exercised the discretion given the Miss. Secretary to lay it before the Executive Committee for confirmation as it did not seem to me to contain any thing new requiring mission action. Some in the mission however have voted against it. This will result in a further tangle and confusion. I hope you will give us all your best advice upon the subject. I am sorry to learn indirectly that Mr. Stead seems to have taken personally offense against me for my part in the action last summer. I am fully in favor of developing a work along the lines which Mr. Stead advocates but feel it must be developed in connection with the mission's other opportunities and policies and as a part of the whole,-not as a semi independent work over which the mission has no control but is expected to furnish all the workers demanded with consideration of the rest of the field. The same question come up some years ago in the matter of the college and the semi-indenpendent attitude assumed by some in that connection. We appointed then a committee on higher education to corelated the plans of the college with the needs of the mission just as we have now appointed a special committee to corelate the industrial work which should be for the benefit of the whole mission with the work of the balance of the mission.

Another question is that of cooperation between the missions. I understand that Hamadan favored union. Nothing in my experience as Miss Sec. and Chair of the Continuation Committee of Hamadan Conference leads me to think that such a union is workable or that it will be approved by West Persia. I hope you will talk this matter over fully in Teheran and if feasible get them to formulate some definite plan for cooperation between the two missions which you can take to West Persia. My own idea is that the best solution is to create Meshhed a separate mission and then organize a Persia council with limited powers until the increased touch which we will thus get with with each others work and the increased sense of responsibility for the whole field will warrant entrusting this Council with further powers.

Looking forward to seeing you in the near future,

I am

As ever

Most sincerely,

J. Davidson Frame

Resht, Persia, Mch. 16, 1922

Robt. E. Speer, D.D and
Russell Carter,

Dear Friends,

Looking back over the time of your visit one experiences a satisfaction with the amount covered though there are many points of general interest and policy upon which we would have liked a fuller expression of opinion. The one question not quite satisfactorily faced was that of the property in Resht. I do not mean because you rather discouraged proceeding with the project we had concluded the best but because many of the suggestions you made could not be more fully discussed. That discussion seemed fated to interruption and delay. I would like therefore to go back over the whole question afresh. In view of your suggestions we have dropped negotiations but I still have the feeling that we will finally be forced back to the same solution. I have not yet however become detached enough from the other scheme to feel that I am necessarily looking at the question unbiassedly.

Historically we did not detail the matter to you quite as fully as we should if it had not been for interruptions. We had lived in the dispensary before ~~the~~ going home and had used the hospital as hospital and dispensary. When we returned I drew plans of the two buildings showing how we would use them tentatively (after certain alterations and repairs) as Hospital and dispensary and residence and ultimately as hospital and dispensary with residence outside (either ~~the~~ our present home or a new building on the land to the west which you saw. My wife was talking from the standpoint of the altered house while I think Mr. Carter thought only from the strandpoint of the present plant. In our planning we were setting 3000Ts aside for alterations and reapirs in the two building.

Another point, I did not make quite clear, was the manner of the negotiations up to the present. Before the return of the government troops I had entered into an agreement with the owner to sell to me at the appraised value of the houses. Both sides appointed appraisers but these appraisers could not agree. Subsequently the owners repaired much of the damage done by the Bolos on the outside of the house and built up some ruined walls and rapired the roofs, etc. The cost of these repairs would be added to the appraised value.

With the improved condition of affairs the owners were less willing to sell and a new appraisement would have placed a higher figure upon the house. We came to trying to find a compromise figure for the house. The tendency of this figure was high because for reasons detailed below I was anxious to buy and they (for similar reasons) not anxious to sell. The owners now wish me to pay the small cost of the appraisement but I point out that if they had been willing to proceed we would have finished the deal months ago before

your arrival. I have made you the scapgoat for any apparent inconsitency in my own attitude.

As a result of our discussions, it seems to me that the following points are those that should be considered.

(1) One or more compounds for the different work.
(2) The location in the city (a) as to population
(b) as to health
(3) The advantages of original buildings over native built houses
(a) Suitability for our work
(b) Permanency and subsequent repairs cost
(c) Comparative cost
(4) Ratio between rents and cost (present and future)
(a) The inconvenience of renting,
(b) The cost of renting
(c) Advantages or disadvantages on investing the capital.

In any reference to the cost of buying improved property I include the fundamental repairs necessary to adapt that property to the use intended, i,e, I am thinking of the presnet hospital and dispensary building as costing Ts 20,000.

My own feeling has been that there was an advatage in having separate compounds (a) it gave us a number of points of contact in the city; (b) it would be much easier to acquire a number of small tracts; (c) it would ovoid an appearance of undue wealth and make the missionary of easier access to the people. Your opinion on the basis of other experience seems opposed to this. We will take your opinion for the following discussion though it increases our difficulties manifold.

(2) In Resht with its damp climate and uncertain weather one must keep near the main throroughfares and the people. The city lies in form of a crescent. The large commons which you will remember after our visit to the bazaars lies about the middle of the inside of the crescent. The tracts of land a little further along onethe electric light street were semi improved. As far as I know the city our choice so far (a) the unimproved commons (b) the semi improved tract along the electric light street (c) improved land where we are now located. There is contiguous to us a number of tracts which could be added. There is some unimproved land in this part of the city but no sihgle tract large enough for the larger compound contemplated. We would have to select some improved property and add adjoining tracts to it. For such a purpose the present hospital is the only property available as far as I have learned in a very careful canvass of the city.

(b) As to health, the present hospital lies on a high ridge which runs through the city, is on a gravelly soil and well drained. This is looked upon as the place in the city to live and hence the fact that it is not quite near the centre does not mitigate against it in the minds of the people. That is people would come here for treatment who would not go

an equal distance from their homes in another direction.

(3)The advantages of original buildings over native built. (a) Suitability for our owrk. This ordinarily is of great importance but in this case we have used the hospital building and find it generally satisfactory and capable of expansion later when needed. If building I would I think follow much the same design. The house is less like foreign ideas but after using it my wife and I believe it would make a comfortable home. Those used to foreign built buildings might not be so well satisfied but after the selection of rented buildings we have had in the past my wife and I consider this building a haven of rest!

(b) It would seem that a building built under our own auspices would be better built and hence require less for upkeep and depreciation. Building conditions here are so difficult that I am not at all certain that we can build a satisfactory buildihg. Personally I would rather trust a building which time had proved to be well built. It is of course difficult to determine the extent to which a building has deteriorated by time.

(c) Comparative cost. There is nothing that I have seen which leads me to believe that we can built a plant as cheaply as we can buy it. There will be little lowering of cost for a good many years and figures and estimates are generally made on the basis of pre war prices. It is suggested that we could buy the commons mentioned for about 8000 Tomans (land in distinction from building is considered cheap and liable to rise). It would be necessary to arrange to have dirt dumped on the tract to raise its level. Ditching and walls would cost 5-6000 Ts Even by waiting I doubt whether we could build a hospital and residence equal in size to the present plant for 15,000 Ts.

(4) The inconvenience of renting. As my wife pointed out our desires are rather few but they consist in level doorways, windows and doors which will fit, sound floors, etc. These things we do not find in rented houses. In each house which we rent we must make a few alterations but even then they do not give us convenient houses. In any house we buy we would put in enough money to correct these faults and make it permanently satisfactory. It we could get long term leases it might pay but it was with difficulty that I got a three year lease on our present plant. The rents are low, buildings high but it scarcely pays to put in several hundred tomans on a building you are going to occupy for but three years. When the three years are up we will have to pay a higher rent partly because of our improvements, and we may have to move into less desirable quarters.

On the face of it the ratio between rent and interest available at home in all in favor of investing at home. The plant would cost 20,000 Ts, the net saving on rent after allowing for reapirs, possible taxes and depreciation 5-600 Tomans a year. Against this we must remeber that rents are abnormally low and hence the real saving will ultimately be higher.

As I have already indicated I think rents will go up before we will have opportunity to build or buy cheaper than the above figures. Perhaps I can squeeze something out of the cost of the present plan but I doubt it.

To sum up therefore our choice is between buying the present plant and adding to it at once or buying a tract of land such as the commons mentioned and improving it. A careful view of the city indicates that the present plant is about the only suitable piece of improved property likely to suit us. It will probably not be on the market once trade conditions improve as the owners lost one of their personal residences during the Bolos invasions and are one short.

The advantages of the present plant over the commons, are immediate availability, more healthful locations, probable cheaper cost, The advantages of the commons are designs of buildings to our choice, slightly more central location, more room for large compound, but aginst this is the indefinite time of waiting until it will be available. After fifteen years one dislikes to face the possibility of waiting another ten years perhaps before there are funds enough available to finish such buildings are we need for more hospital and residences.

Our greatest pressure however for immediate buying has been that it will be impossible to reopen the boys school and carry on the enlargeditinerating work we aim at until our appropriations are increased, either comparatively by releasing rent money through purchase or absolutely by a larger appropriation from the Board. As I pointed out any such increase from the Board has already been earmarked for special needs such as repairs, the Kermanshah medical, etc. With your offer to arrange with the Board that the interest from the sums appropriated for Resht buildings be made available for rents in Resht (in addition to present appropriations) until such time as conditions for building or purchasing be more favorable we are prepared to abide by your suggestions in the matter with a fair measure of cheerfulness and reconciliation in spite of the personal inconveniences which it entails.

If you can arrange for the interest on $20.000 out of the funds appropriated to Resht property to be transferred to us as an appropriations of 1000 Tomans per year for rent I think there will be profit to the Board as well as release of funds here. That will leave over $11,000 free for immeidate purchase of a tract of land when desirable upon which the Board will still get the interest until we need it.

Hoping this detailed record will put in writing the results of our conversations as well as the whole situation here in Resht as regards property, I am

Most sincerely,

Gardner Deane

مجلس حفظ الصحة دولت علية ايران
كميسيون صحى همدان
نمره ———

Jan. 22nd / 22

Rev. Robert E. Speer D. D.

Dearest Sir in our Master,

To show my greatest pleasure & gratitude in seeing you again after 26 years with your good comfortable sweet words last & today, & your best good news that you are writing about the life of our beloved Medical professor & teacher Dr. Holmes, I am sending you the pictures taken from a group of some of my friends & myself in the day that I received my decoration of 2nd scientific degree from the Persian's Minister of Science which I think you will be glad to hear & to have it, & would like to put the news & picture in the book you are writing if you please, & if you like to get more information about this I guess Dr. Funk would be kind to give it. With my best wishes & pray for you & your work for our Lord & Saviour.

Remaining dear Sir Ever faithfully
Dr. N. Meyer Badi-ul-Hokama